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A Journal of Religion



THE REFORMATION IN RUSSIA

By L. O. Hartman
who accompanied Bishop Blake to
the Moscow Council on Religion

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The CHRISTIAN CENTURY

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EDITORIAL

A New Whiskey Rebellion

GOV. "AL." SMITH of New York signed the bill repealing the state prohibition enforcement law after what he calls mature deliberation, though others might call it a dramatic pause to stimulate public interest and focus attention. Wilkie Collins' formula for writing a novel—"Make 'em laugh, make 'em cry, make 'em wait"—was applied here to a nicety. He made the wets laugh; he made the drys cry; he made everybody wait. But now that it is done, what does it mean? Governor Smith himself says, in a long and labored message, that it means absolutely nothing except that a perfectly superfluous and confusing piece of legislation has been cleared away, that the possibility of unconstitutional double jeopardy is removed, and that liquor cases will go to the federal courts only. Why then the great enthusiasm on the part of the wets? Why does Gov. Smith at once become a hero and a presidential possibility? Why, for example, does Assemblyman Lindahl of Wisconsin congratulate him on his "fearless stand for personal liberty," and why does Representative Britten of Illinois declare that "the only outstanding figure in Democratic politics today is Governor Smith and he becomes so through signing a bill which repeals state enforcement of the 'Volstead plague'?" More than sixty years ago South Carolina refused to accept the verdict of the United States in a certain matter on which the people spoke their will. In the unpleasantness that ensued it was settled that a state could not set its will against the will of the nation. The action of New York state in setting out to nullify the constitution of the United States as it affects the liquor issue, if not precisely parallel, at least points in the same direction as South Carolina's defiant attitude. The newspapers report that the federal government will greatly

increase its corps of enforcing agents, but no one imagines that prohibition can be enforced in this way. Meanwhile the state of New York brings upon herself a very natural penalty that will have much to do with her future. The floating population of bums whose chief object in life is to get drunk will now seek that happy hunting ground. Twelve months of non-enforcement will probably be enough for New York when she begins to get the increase of crime that will come from such immigration. The plea for wines and beer is hypocritical and non-enforceable. The real issue is whether we shall have all over the nation the free sale of liquor without even the kind of regulation it used to have, or an honest enforcement of the law. The churches have shown in the past that they had no partisan loyalties when voting on this issue. A little reading of recent political history should convince even the most ardent wet politician that he had better tread softly.

Congregational Gains and Losses

IT is rather an obvious and familiar maxim that it is not what you earn but what you save that makes you rich, and not what you learn but what you remember that makes you learned. The same principle is true of the church. It grows strong not by reason of the members which it gets but by reason of those whom it holds. The Congregational year-book shows that during the past year the net gain in membership has been the largest in the history of the denomination. The additions during the period were fewer by five thousand than for the preceding year, but there was a still greater decrease in losses. Certain losses are of course inevitable. Church members die. There is a certain amount of legitimate transference from one denomination to another. People move into commu-

nities where local conditions make it inconvenient or impossible to engage actively in Christian work without a change of denominational affiliation. A mistaken sense of loyalty sometimes prompts one to avoid forming a new alliance even when the old one can no longer have any actual meaning, but undoubtedly interdenominational transfers are becoming more common and are made with less sense of desertion and disloyalty than formerly. But in these cases a loss to one denomination is a gain to another, and probably the accounts are pretty well balanced in the long run. Much more important is the loss of those who, in moving to another town, leave their church membership behind them. It seems to be among the least portable of possessions, and this is a serious matter among a population so much given to shifting its place of residence. Still more serious, perhaps, are the losses among new converts who quickly fall away, either because their conversion never went very deep or because, having been born into the kingdom, they did not receive adequate nurture. The rate of infant mortality among Christians is very high. The Congregationalists, by reason of their emphasis upon education and their avoidance of the more emotional types of evangelism, have probably been as successful as any group in conserving their gains. It is gratifying to observe that during 1922 they have bettered their former excellent record in this respect. It is less satisfying to note that the number of additions fell off. Perhaps an analysis of the figures would explain this. On the surface it suggests the desirability of a more aggressive program for extension.

Closing up in the Summer

THE TREND in the churches is distinctly away from the former custom of summer closing. Most communities have about as many people in the summer as at any other time. While some go away, others come in. The Unitarians of the east have been standing against the summer closing custom in recent years. Formerly many of their churches were closed entirely three months out of the year. Many evangelical churches in the middle west used to close at least a month in the summer. The children were turned out on the street on a Sunday morning, not because they did not want to go to Sunday school, but because no teachers could be secured for them. The summer activities of the churches now bulk large. Many churches in the large cities have camp grounds where their Sunday school classes are taken for outings. The Presbyterians of Chicago have grounds in Michigan which are at the service of the whole presbytery. The Daily Vacation Bible school is the biggest single item in the program of the churches. These schools have grown apace since the idea was first conceived. They combine recreation and instruction in an admirable program which is attractive to the child and satisfying to the parents. Experiments of a very interesting character are being made at reaching the automobile tourists at their haunts in the country. Probably the wayside preaching which has been undertaken in various parts of the country will not prove to be a success, but a musical organization that would

sing the gospel into the hearts of the people would succeed in many sections. The union services held in most county seat towns, often out of doors, are a means of fellowship and cooperation among the churches. Ministers need not fear to preach good sermons in the summertime. The people are disappointed when they hear any other kind. Before going on a long trip a certain woman went to church to hear a sermon on God. Instead, she heard a sermon on how to have a vacation. On the latter theme she felt she knew more than the minister.

"Men, Women, and God"

D. R. NEWTON, in his article on divorce in the June Atlantic, speaks of Miss Royden's "Sex and Common Sense" as the only attempt of a Christian thinker to deal with the relations of the sexes "in the light of the facts of life and the mind of Jesus." Happily another book may now be added, "Men, Women and God," by Herbert Gray, written for the Student Christian Movement of England, which has just appeared in an American edition. It is of like spirit and purpose as the addresses of Miss Royden, but more comprehensive and detailed, dealing with difficult questions with sanity and spiritual wisdom. It is the kind of a book that has long been needed, and no one was better qualified to write it, equally by virtue of his Christian insight and his human sympathy and his wide experience as a chaplain in the army during the war. Out of his pastoral experience, in which he has been the perplexed confidant of many unhappy marriages, the author says: "In almost all these cases religion has been simply passed by as a thing hardly relevant to real life," which, alas, is the trouble in so many of the frictions and tragedies of men and women. Already this book has passed through many editions in England, and it ought to have an equally wide reading in America.

The Pleasures of Maturity

PERHAPS one should call it middle age rather than maturity, but at a certain time of life one shrinks a bit from defining his status by a word that is rather depressing and prefers a term with its implication of rather recent arrival at the summit of one's powers which one trusts will be a broad plateau with at least enough gradual ascent to hide the distant declivity. It is customary to ascribe the joys of life chiefly to adolescence and youth. But maturity also has its pleasures, different and perhaps less piercing than the pleasures of youth, but not inferior. We are not thinking of golf, though that, too, would be worthy a line. Youth finds its joys rather in the interruptions of its regular routine; maturity tends to find its satisfactions in the very fabric of ordinary existence, is less dependent upon holidays and vacations, gets more pleasure from the regularity of life than from its interruptions. There are, of course, lives so burdened by the monotony of occupation or environment that they must seek relief in anything that breaks the featureless succession of days and nights. Gorky says that the villagers of Russia were even glad when their houses burned down be-

cause it broke the dead monotony. But the normal man of fifty finds resources of enjoyment in the daily routine of his business which are unknown at twenty or thirty. Wise maturity has learned to look for joy in its work rather than in the intervals between periods of work. It needs its playtime, too, but it does not look upon the rest of life as merely the drab interlude between its days of freedom. All men rejoice in the sense of independence, but in maturity it is a disciplined independence, not freedom from the harness, but freedom in a well-fitted harness that does not gall and that is properly adjusted to the pulling of a reasonable load. Youth finds it hard to understand that there can be pleasure in wearing the harness at all, but there is. The pleasures of youth have their perils, which older heads see clearly and over which they sometimes grow needlessly alarmed. So too the pleasures of middle-age have their corresponding dangers. They skirt the edge of dull commonplace. They threaten to paralyze enthusiasm, to undervalue novelty, and to outlaw love. Avoid these perils and the joys of the middle years may endure into old age.

The Will to Christian Fellowship

THE second of the series of Christian Unity Handbooks, edited by Dr. Peter Ainslie, is a noble and passionate plea for "Christian Fellowship," by Archbishop Nathan Soderblom of Upsala. It is a book of beauty, studded with flashing insights and memorable sentences, as fascinating for its literary grace as for its catholicity of thought and of piety. It has what musicians call "touch," an indefinite magnetism by which we know that the writer is a Christian man, and believes earnestly in the possibility and necessity of a larger and closer fellowship of the lovers and followers of Christ. Incidentally, it has in it one of the best discussions of mysticism we have met in a long time, showing how its two great types—the methodical and the spontaneous—are really one, and are often united in the same person. Indeed, the writer is himself a mystic, having that quality of the spiritual mind which penetrates to the core of things and finds in seeming confusion a variety that does not lack unity. Difference means vitality and makes for richness; it is only unhappy when it mars fellowship. What we want is not uniformity, but fellowship, at once creative and comprehensive, if the gospel is to run and be glorified and the de-Christianization of the modern world is to be averted. Such a book reveals the growing will to fellowship in the Christian mind; and where there is a will there is a way to overcome inertia, antipathy, tradition and, perhaps, by the grace of God, even the institutional selfishness in which all have a share.

BY THOMAS CURTIS CLARK

Poets

HERALDS OF JOY, they walk the path of sorrow;
Bearers of light, they tread a darkened way;
Of gold bereft, from heaven's wealth they borrow;
They die in night whose souls are full of day.

King George and Queen Mary

A Parable of Safed the Sage

I DREAMED a dream last night, and this was the dream. I dreamed that I came to my habitation, and one said unto me, King George and Queen Mary of Great Britain and Ireland, Emperor and Empress of India, Defenders of the Faith, have come to visit at thy house. And Keturah hath sent them unto the Guest Chamber, and hath gone unto the Grocery Stores for something more to eat.

And I said, I will slip upstairs, and put on a Clean Collar, and greet His Majesty and Her Majesty. For I had been in the City, and the day had been Warm.

And as I passed in, I heard a noise in the Kitchen, and I went in. And there was King George in his Shirt-Sleeves, and Queen Mary in a thing I think they call a Negligee, and they were making Tea.

And I shook hands with them both, and we needed not that any one should introduce us, for they suspected who I was that entered the house as if it were mine own, and I had been told that they were there. So we started even.

And I said, Keturah will reproach herself when she remembereth that you English people simply Must Have Afternoon Tea.

And Queen Mary said, We simply Must Have it, and we are having a Lot of Fun preparing it.

And I said, Now that the tea is made, go you into the Living Room and drink it, and I will Excuse myself for a few minutes, and by that time Keturah will be back.

And King George said, We will not leave this Kitchen. Keturah told us to make ourselves at home, and we are doing even as she said, and we never knew before that Tea could be so good.

And I said, There are many disadvantages in the King Business, and one of them must be that the King and Queen cannot have these little impromptu spreads the way I and Keturah do. Behold, I will not interrupt this one. Have a good time together, and when you have finished, the Queen may wash the Dishes, and His Majesty will find the wiping-towels in the middle Drawer on the Right Hand Side.

So I left them, and went upstairs to put on a Clean Collar in Honour of their Visit. And before I arrived at the top of the Stairs I awoke.

Now, behold it was a Dream, but the Psychologists of the present day are giving more attention to Dreams than did even the Prophets of old, and this Dream is one that hath a Lesson. It remindeth me that there are very many things which I and Keturah have been able to do and enjoy together by reason of our not being encumbered by too much of the Honour and Glory and Riches of the world. I am far from assuming that King George and Queen Mary would like to exchange places with us, but I am confident we have had and are having More Fun in life than they. Wherefore do I say unto men and women. Set not your affections on things too high, but magnify in your lives the great interests which unite an Home, and make the most of simple joys.

The Reformation in Russia

By L. O. Hartman

This article by Dr. L. O. Hartman, editor of Zion's Herald, Boston, who accompanied Bishop Blake to the sessions of the All Russian Church Council in Moscow, where the bishop made a now famous address, is appearing simultaneously in various Methodist papers and in The Christian Century. Its late arrival after the forms were practically ready for the press, has necessitated the remaking of our pages and we have robbed the space usually devoted to editorials to make room for it. We have omitted our editorial on "The Presbyterians and the Fosdick Case" and our news report of the Baptist convention at Atlantic City. In our judgment, important as these denominational matters are, the situation in the Russian church is the most commanding subject in the religious world today, and we gladly abdicate our pride of editorial opinion in favor of the report of a brother editor who had both the prescience and the good fortune to look into the crater of the Russian volcano and the courage to come back and tell what he saw.

SUNDAY, April 29, 1923, is destined to become one of the most important dates in church history, for on that day nearly five hundred bishops, archbishops, metropolitans, monks, priests and laymen of the historic Orthodox church of Russia assembled in the magnificent cathedral of Christ Our Saviour in Moscow for the first session of the Second All-Russian Territorial Council since the overthrow of the czar—an epoch-making meeting signaling the inauguration of a reformation in Greek Catholicism comparable only to that of Luther in the Roman church. The scene within the vast spaces of the great cathedral on that memorable Sunday would have furnished an artist excellent material for a series of pictures of perennial interest to all mankind. Standing under the lofty dome and in the transepts of the Greek cross were literally thousands of men, women and children who remained hour after hour listening to the intonations of the priests and crossing themselves at intervals in the service, while within the sanctuary or altar which represents both the throne of God in heaven and the tomb of Christ on earth, sat the high officials—metropolitans, archbishops and bishops. Everywhere the dazzling magnificence of the pre-revolution era was in evidence. Gorgeous banners floated from each kliros or choir place; numerous ikons (holy pictures), before which the people reverently bowed and crossed themselves, stood near the sanctuary; and the altar itself with its ikonostas (image screen) blazed with jewels and gold. As the service progressed with its impressive ritual and indescribably melodious chants and responses, archbishops and bishops, clothed in sacerdotal vestments of purple and gold, performed with staff and censer the ancient rites of the church. Meanwhile, at intervals, from the dome far overhead, were heard the deep reverberations of the cathedral bells, adding their solemn cadence to the worship of Almighty God.

The program of the day was primarily of a religious

character, but several speakers, among them Krasnitzky, dean of the cathedral, and Peter, metropolitan of Siberia, addressed the council, stressing particularly the crisis now confronting the Russian church and the absolute necessity of reform.

FIRST BUSINESS SESSION

The council organized for actual business on Wednesday afternoon in the chapel of the former graduate Theological Academy of the Orthodox church. This building, like all other property in Russia, is now owned by the state and is used as a meeting place for conferences and conventions. The auditorium, though slightly smaller, reminds one of Wesley's Chapel in City Road, London, and was crowded to capacity at every session, the delegates occupying the main floor, while the visitors filled the galleries. By seven o'clock on May 2 every available seat was filled, and many persons were left standing in the aisles along the walls. On the platform there was placed a long table behind which sat three metropolitans, Peter of Siberia, Antonin of Moscow, and Tikhon of Kiev (not to be confused with Patriarch Tikhon), clad in the vestments of their office, including the pure white perpendicular *birettas* draped with flowing veils. Seated also at the table with the metropolitans were other officials and behind them the members of the council's executive committee. At the right of the stage were the stenographers, and just in front at the press tables sat the newspaper correspondents. A temporary altar had been erected at the back of the platform, and after Metropolitan Antonin, the head of the church in Moscow, had called the council to order the whole assembly arose while the officials who had turned their backs to the audience led in the singing of a solemn chant of invocation as they faced the holy *ikon*.

Immediately after the devotions, the delegates proceeded to business and elected Metropolitan Antonin honorary chairman, Metropolitan Peter, active chairman, and Archpriest Novikoff, secretary of the council.

BISHOP BLAKE SPEAKS

The outstanding feature of Wednesday's session was the address of Bishop Edgar Blake, one of the three official representatives appointed by the board of bishops to attend the council in response to the invitation of the Russian church. The other two members of the episcopal delegation, Bishops Nuelsen and Bast, found it impossible to attend the Moscow meeting because of an eleventh-hour change in its date. The welcome accorded the spokesman of Methodism bore every mark of hearty sincerity, for after Secretary Novikoff had read a translation of the communication sent by Bishop Luther B. Wilson in behalf of the episcopal board, the five hundred delegates arose in honor of the speaker from America, and Metropolitan Peter greeted him with a holy kiss.

Bishop Blake then delivered a dynamic address, characterized by a progressive spirit and a close understanding of the obligations of the church to the world in these

critical days. He also succeeded in revealing to the assembled delegates the genuine interest of the Methodist Episcopal church in the welfare of the Russian people and of the Holy Orthodox church. (Bishop Blake's address will appear in next week's issue of *The Christian Century*.—Editor.) Judged by the reception accorded the bishop at the close of his address by both priests and laymen, it immediately became apparent to all present that a new understanding had been created between eastern Catholicism and western Protestantism. Certainly the time was ripe for such assurances as were brought by Bishop Blake. The fact that Greek Catholicism, particularly in Russia, presents many Protestant characteristics in sharp contrast to the hard dogmatism of assumed infallibility of the Roman church also made for a welcome acceptance of the fraternal message from America.

LEADING PERSONALITIES OF THE REFORM

We had a most unusual opportunity while at Moscow to study at close range the men who are shaping the new religious movement in Russia. We heard some of them conduct services in their churches; we watched most of them in action in the council sessions; we sat with these leaders in group conferences, and asked multitudes of questions bearing on the meaning of the present reform; we ate meals together and learned to know them almost as intimate acquaintances.

Krasnitzky, one of the foremost spirits of the Living church group, is dean of the largest and most imposing church in Moscow, the cathedral of Christ Our Savior, in which the first session of the council was held. He is a good executive, a tireless worker in the interests of reform, and was considered before the council opened to be the one man most likely to win its chairmanship. Vedensky, dean of the churches of St. Zacharias and St. Elizabeth in Petrograd, is perhaps the brainiest man in the Russian church today. He was our guest for dinner one evening and did not leave until nearly one o'clock in the morning, discussing during these hours practically every important aspect of the new movement. He is still a young man, but he has been well trained, and understands his country and his church. Vedensky, moreover, is thoroughly familiar with the methods and aims of modern biblical research, the new psychology and the findings of social science. He understands and writes English, but cannot speak it. This leader deeply resents the charge that the soviet government is controlling the church, and says: "We believe that the church of Christ is much greater than any government, and should not be under it. But it is true that many of us believe that the church should have much in harmony with communism. We aim to bring Christianity back to the life of the first three centuries. Jesus Christ himself was a socialist. The members of the first church had all in common. We will be in accord with the government, but not of it."

One evening about seven we dropped into Antonin's cathedral in the heart of Moscow, just as the service was starting. In the midst of the crowd loomed the massive figure of the metropolitan himself in robe and mitre, intoning in deepest bass the opening passages of the liturgy.

His heavy, impressive face reveals in a measure the fact that he was born to dominate men. He was the first bishop in Russia to raise the red flag over his church in the revolution of 1905, and was imprisoned for the act. It was he also who had the courage to attack the wickedness of the late czar's court and to denounce and unmask the degenerate monk Rasputin, who exercised such sinister control over the czarina.

LEADING LAYMAN

Luov is easily the leading layman of the Russian church. He was appointed procurator under the Kerensky regime after the overthrow of the czar. Under the monarchy this officer was practically the czar's dictator in charge of the church, and thus to Luov in 1917 came the virtual leadership of ecclesiastical affairs for the whole country. He is a most interesting character, for in the old days as a member of the royal family he lived in luxury, while today with only one suit of clothes to his name and hardly enough to eat, he confessed as he sat as our guest the wickedness of the old autocracy and his ardent espousal of the social revolution and the new order of things. Intelligent, courageous, almost fanatical, he will not tolerate anything that appears to stand in the way of the emancipation of humanity.

Metropolitan Peter of Siberia was the "dark horse" of the council. Almost everyone was predicting that Krasnitzky would be elected permanent chairman of the council. Peter was known as a good speaker and an ardent progressive, but he hailed from far-away Siberia. Nevertheless, this young man of forty quickly came to the fore in the election, all parties finally agreeing upon him and giving him the place of power. He is a pleasing personality and with all his ardent liberalism has a good spirit, tact and genuine parliamentary ability.

"Tikhon of Kiev," said a friend of his at the council, "has always been a liberal." He is a metropolitan of the historic city where in 988 in the reign of Vladimir I. Christianity was first introduced into Russia by Greek monks from Byzantium. He has a pleasing, thoughtful face and appears quietly to study and weigh men and appraise movements.

Novikoff is the secretary of the council. Carefully and watchfully, he guided the business of the council during its busy days, now and then giving whispered promptings to the metropolitan and keeping the records of this historic meeting.

THE CASE OF TIKHON

One of the most solemn and significant actions of the council was the unfrocking of Tikhon who became patriarch of the church when the bolsheviks came into power in 1917. Tikhon was born in Pskoff in 1860 and was educated in the Petrograd Theological academy, later becoming a monk. He afterwards took up teaching and held several theological professorships. In 1897 he was consecrated bishop of the Aleutian Isles and North America and came to the United States. When in 1905 he was made archbishop he again changed his residence from San Francisco to New York. After two more years in America Tikhon returned to Russia to serve as archbishop

of Jaroslav, later becoming archbishop of Vilna and in 1917 metropolitan of Moscow. In November of the same year he was chosen for the highest ecclesiastical office in Russia, the patriarchate. The career of Tikhon is one of the saddest in all the history of religion. Here is a perfectly sincere mystic of no mean ability facing an opportunity such as seldom comes to any leader of mankind. The Russian church through the centuries had been the mere tool of the czar for the strengthening of autocracy, but with the revolution came religious freedom and the chance for a revitalizing of Christianity. Tikhon could have led a spiritual revival whose influence would have shaken the world. He failed and was swept off the stage as a hopeless reactionary.

"SPOILIATION" OF CHURCHES

When the recent famine was at its worst a delegation of peasants from the stricken regions where people were dying by thousands came to Tikhon requesting that the superfluous church treasures might be sold and the proceeds used to buy food for the starving. The patriarch hedged and excused himself by declaring that the treasures did not belong to him. The peasants seeing that the church had lost the vision of Christ went directly to Kamenev, head of the Moscow government. He heard them gladly and issued the famous decree for the confiscation of the useless jewels that the hungry might be fed. These are the authentic facts behind the lurid "church spoliation" stories that have filled the secular press. We had opportunity in a number of instances of examining churches where the treasures had been confiscated and found that in no case had the ikons, crosses, banners or other symbols of worship been disturbed. The government simply took the superfluous gold and precious stones that served merely as ornaments to embellish the elaborate cathedral interiors and converted them into the food so much needed. In the case of the Methodist Episcopal church in Petrograd the soviet agents came to examine the property and found two valuable communion sets. Upon receiving the explanation that they were needed in the administration of the sacrament of the Lord's supper the articles were simply registered and left unmolested.

TIKHON ARRESTED

In the taking of the church treasures the government in some cases met resistance, inspired doubtless by ecclesiastical leaders. Certainly the official protests against the action bore the mark of the influence of both Tikhon and Archbishop Nikander. Both were placed under arrest and the patriarch was sent away to a monastery outside Moscow, where at the present writing he is awaiting trial. Then other evidence began to accumulate showing that Tikhon, indirectly at least, was prompting counter-revolutionary activity. Certain correspondence now in the hands of the soviets connects him with the council of exiled Russian church leaders at Karlsberg attended by eighteen bishops. At this meeting anti-revolutionary plans for the overthrow of bolshevism were frankly discussed and a return to czarism openly advocated. Vedensky, who with Krasnitzky, Antonin and Stadnecka secured Tikhon's resignation from the patriarchate when it became

apparent that the head of the church was lending his sympathies to the enemies of the government, gave us a firsthand version of the ecclesiastical procedure in the case.

It was a memorable day in the history of the council of 1923 when the case of Patriarch Tikhon was considered. Emotions ran high and human sympathies were stirred. Among the speakers for and against the former head of the church was Vedensky, who for two hours and a half brought masses of salient facts to the attention of the council and painted a vivid picture of the corruption of the church under the czar. "Turn away," he cried, "from the church of Tikhon and back to the religion of Christ." Marxism, he asserted, is materialistic, atheistic and wrong in its philosophy of life, but it remains true that the soviet government dominated by the thinking of Karl Marx is the only government that is striving actually to enthrone the principles of Christ. He deplored the attitude of Patriarch Tikhon and showed that although the czar and the whole wicked program of autocracy had been overthrown, still the head of the Russian church desired to see the old regime reinstated and religion organized for the benefit of the royal few, rather than for service to all classes of mankind. That Vedensky was not alone in the views set forth in his impassioned plea and incidentally that the whole council was widely representative was proved by the fact that after the thorough discussion of Tikhon's case a resolution was read denouncing the Patriarch and asking that he be deposed by official action of the council from his office. The paper was signed by over fifty out of the entire board of active bishops of the Russian church numbering some seventy-five.

TIKHON UNFROCKED

The council went further, however, than the bishops desired, for it not only took away Tikhon's office, but actually reduced him to ordinary citizenship. In a very strongly worded resolution the facts bearing upon his counter-revolutionary activity were cited and he was charged with having become "the leader and banner of all the enemies of the soviet power." It was also declared that the patriarch "instead of actually serving Christ, served the counter-revolution" and characterized him as "an apostate from the true commands of Christ and a traitor to the church." The final pronouncement unfrocking Tikhon was couched in these words: "On the authority of the canons of the church [the council] declares herewith that he is divested of his office and of his monkhood and is returned into the primitive state of layman. From now on Patriarch Tikhon is the layman Basil Baliavin."

It was very plain that the council did not intend to allow the church any longer to be used as the instrument of counter-revolution. It therefore excommunicated the entire Karlsberg monarchist group with its eighteen bishops, including Eulogius Platon, who, it was said, illegitimately assumed certain rights and powers in America. The delegates also went on record in loyal support of the present order in Russia, withdrawing the anathematization of the soviet government passed by the church council of 1917, and calling upon "every honest, Christian citizen

of soviet Russia to go forth with a united front under the leadership of the soviet government to struggle against this world-wide evil of social injustice." The closing paragraph of the resolution defining the relation of the church to the government is particularly significant. It reads: "From now on the whole life of the church must be constructed upon two principles:

"1. In relation to the state, upon the principle of the separation of the church from the state.

"2. In relation to God, upon the real devotion of the church people to the actual commandments of Christ the Savior.

"In constructing itself upon these foundations the church will become that which it should be, a working congregation of believers in God, his Christ and his truth."

The council also declared null and void the legislation which restored the patriarchate in 1917 and vested from now on full authority in the council itself.

One of the most radical decisions reached by the council was the abolition of the old monkish type of episcopate in which marriage was prohibited. Heretofore members of the "black clergy," the more aristocratic order, were not allowed to marry and those of the "white clergy," or village priest class, were permitted to marry once only. Desiring to recognize the sanctity of family life, the delegates passed the resolution which now permits a clergyman of either class not only to marry but to do so more than once in case he survives his wife.

In the elections of the council of 1923 are two actions which carry special interest to American readers who have been following the development of the reform movement in the Russian church. One was the choice of Vedensky as Archbishop of Moscow. He also became the president of the administrative committee and by virtue of this office the active leader in the reorganized church. Antonin is still retained as Metropolitan of Moscow largely in deference to his age and in recognition of the service he has rendered. Krasnitzky, the defeated candidate for the chairmanship of the council, was proffered the archbishopric of Petrograd, but preferred to remain dean of his church and the leader of the common clergy.

TRAINING LEADERS

One of the most serious problems faced by the council was that of recruiting and educating the ministry. There are fifty thousand priests now in the service of the Russian church and there are needed annually thirty-five hundred new candidates to meet its actual requirements. Before the revolution there was at least one theological school in each diocese and in addition a great graduate theological academy located in each of four of the largest cities of the country. The Moscow institution alone graduated annually 150 unusually well equipped priests. With the overthrow of the czar every school was closed and today the only active training center in the entire church is a secondary school for Christian workers in Petrograd. Here courses are open to both men and women from six to eleven every night. The first class graduates this year and numbers only twenty-three, twelve of whom are women. The professors in this seminary are all volunteers. When one considers that the annual budget of the Ortho-

dox church under the czar amounted to five hundred million roubles (\$25,000,000), one-third of which was expended on preparatory schools and two-thirds upon seminaries and academies, something of the present plight of the poverty-stricken organization becomes apparent. Before 1917 one-third of the five hundred million roubles was contributed directly by the government and most of the remainder came from the vast endowments and estates owned by the church. Today there is not a rouble of income from these sources. Two days after Bishop Blake's address in which he brought assurances of a desire to help the Russian church a letter was sent to him by the praesidium of the council bearing the signatures of Antonin, Peter and Vedensky, asking for advice and assistance in solving the perplexing problem of ministerial education. Three of the most scholarly priests in Russia whose lives have been dedicated to the work of theological training, Professors Dobronravoff, Bogosloosky and Boyarsky, brought the message to our hotel and discussed with us for many hours different aspects of the perplexing question. They showed clearly the crisis now confronting Christianity in Russia, with a government whose officials are practically all atheistic and a church absolutely without funds to train the leadership necessary to save the future for Christ. In response to their appeal the following letter, signed by both the Methodist representatives in the conference, was sent to the praesidium. Bishop Nuelsen has since concurred in the offer. The communication reads:

"Fathers and Brethren: We beg to acknowledge the receipt of your very gracious communication of May 4th, transmitted through the Metropolitan Antonin, Metropolitan Peter, and the Archbishop Vedensky.

"In reply, we are deeply interested in your proposed plans for the education of your priesthood. Therefore contingent upon the approval of our colleague Bishop John L. Nuelsen, we shall be glad to pledge 50,000 dollars to aid you in your proposed educational program. This pledge will cover the period from January 1, 1924, to January 1, 1927. In addition we will be responsible for the sum of 150 dollars per month from June 1, 1923, to January 1, 1924, to aid you in the preliminary work of organization.

"Trusting that your efforts may be abundantly blessed of God, we are, in the bonds of Christian fellowship, Your fellow servants in Christ Jesus."

Encouraged by the foregoing offer of financial assistance, the council finally adopted a plan to meet the present emergency in ministerial training. It was decided to organize several faculties composed of professors from the old theological schools and graduate academies, who by correspondence will train candidates for the priesthood, utilizing "courses of study" like those provided for the training of Methodist preachers. These teachers will also hold group institutes and conferences of theological students from time to time in various parts of Russia. The salary fixed for each professor, in view of the scarcity of funds and the present critical need, is only twenty-five dollars a month. A special "board of education," on which Bishop Nuelsen will serve as adviser, at the request of the council will supervise the administration of the courses and be responsible for the proper expenditure of funds.

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Studies In Sin

The Sin of Duress

By H. D. C. MacLachlan

IN his book "The Mind in the Making," Professor J. H. Robinson lays down the principle that the growth of mind is identical with the transition from instinctive reactions of ignorance and prejudice to rational attitudes based on universal realities. Thus boldly stated, the thesis is so obvious that it seems hardly worth elaborating; yet the most cursory view of human life, even as it is lived today, in an age that prides itself on its intelligence, reveals that for all our achievements in the realm of machinery and the superficial comforts of life, many of our fundamental social attainments still remain in the pre-scientific, pre-civilized, almost pre-human stage. Among these, there is none more deplorable than the pathetic belief in force as an instrument of social and spiritual progress.

This is all the more strange when we consider that quite apart from the normal, if slow, evolution of mind itself towards rationality, there has existed in the world for more than nineteen centuries a religion whose root idea is the very antithesis of force, and whose Founder was a martyr to the very fallacy of which we are speaking. The misunderstanding of the social implications of that religion and its capture by the very forces against which it was originally a protest, is the abiding sin and shame of Christendom.

A MODERN PLAY

It is this sin that Charles Rann Kennedy uses in the background of his one-act literary drama, "The Terrible Meek." The action of the play takes place in semi-darkness, till, at the very end, the stage is gradually illuminated. The dramatis personæ are three—a Captain, a Sergeant and a Woman. A military execution has just taken place. The victim, hanged on the top of a hill, is already dead. The Woman, his mother, wails for her son in the darkness. The Captain kindly urges her to go home but finally permits her to remain. The Captain and Soldier fall into talk. The deed of blood they have just done weighs upon their minds. They begin to ask each other what crime the man had committed, and confess ignorance. Both had heard him speak once. "It was politics when I 'eard 'im," says the Soldier, "on'y it sahnded more like some rummy religion." "When I heard him, it was religion sounding curiously like politics," commented the Captain. The Soldier's conclusion is that he was a sort of crack-brained, well-meaning fellow who was handed over to the authorities by "them long-faced old jossers dahn there as began the 'ole beastly business," because he said something "too bad to be spoken, summat they wasn't agoin' to stand from anybody." "What was it?" "Well, it was just words, tho' they had a name for it, too." Whereupon the Captain reflects: "There is great power in words. All the things that ever get done in the world, good or bad, are done by words."

Then, after a discussion about their soldiers' duty which

made them kill this man against whom they had no personal grudge, the Captain cried suddenly: "So you think he is dead, do you?" The Soldier, misunderstanding, opines, "A man don't live forever, 'ung up as 'igh as we got 'im yonder. One of these beauties" (rattles his bayonet) "when they start business, generally touch the spot."

Captain—It would have to reach very far to touch this man's life.

Soldier—Nah, wotever do you mean, Captain?

Captain—I mean that life is a terrible, a wonderful thing. You can't kill it. All the soldiers in the world, with all their hate can't kill it. It comes back, it can't die, it rises again.

The Soldier thinks he is speaking of ghosts, and, wondering, leaves him.

The voice of the Woman is heard:

Thirty-three years ago he was my baby . . . I warmed him; washed, dressed him; fended for him. I fed his little mouth with milk. . . . And now he's dead . . . hung up in the air like a thief; broken and bleeding like a slaughtered beast. . . . Respectable people they was. Priests, judges, soldiers, gentlemen: even common folk like me. . . . He didn't hold with their kind, my son. He was always telling them about it. He would stand up open in the marketplace, at the street corners, even in the House of God itself, and tell them about it. That's why they killed him. . . . Ah, the big city, the cruel city, the city of men's sin. . . . The city, the big city called you. . . . It was your kingdom, you said. . . . Dead. Killed by the soldiers and the judges of the great city. . . . Killed by the men you called brothers. Killed by the children of your kingdom. Killed and the golden crown of your glory torn off, battered, and cast to the ground. . . .

"A MURDERER BY PROFESSION"

Then the Captain speaks. He confesses himself a murderer. He asks the Woman's forgiveness, pleading only that he is a murderer by profession, paid to kill people that his masters may possess the earth.

Woman—And they have won. They have it.

Captain—Have they? Not while your son hangs there.

The Woman is incredulous. He explains. He speaks of the impotence of all empires built upon the dominance of man by man, to destroy the "power that possesses and rules the earth—this broken thing up there, your son." As they talk together, t'e vision grows, mutually. In a sort of antiphony they build together the Kingdom of the Dead:

It will take a new kind of soldier to serve in his kingdom!
A new kind of duty.

A newer courage. More like a woman's. Dealing with life, not death!

It changes everything. . . . It puts them back . . . where they belong.

I can see the end of war in this: some day . . .

I can see the joy of women and little children . . .

I can see cities and great spaces of land full of happiness.

I can see love shining in every face.

There shall be no more sin, no pain . . .

No loss, no death . . .

Only life, only God . . .
And the kingdom of my son. . .

The Soldier returns with orders to the Captain to help suppress a sympathetic disturbance in the city. The Captain refuses, though, as the Soldier reminds him, the refusal means death. "The darkness rapidly melts away. An unearthly splendor fills the place. The Woman is dressed in Easter garments; the Captain is a Roman centurion; the Soldier a Roman legionary. Above them rise three gaunt crosses bearing three dead men gibbeted like thieves."

"And one of them is like unto the Son of Man."

A POLEMIC AGAINST WAR

In this dramatic form Mr Kennedy urges his polemic primarily against the physical force upon which empire is built. This sort of thing is worth more than all the statistics of Norman Angell and the prudential school pacifists. War which is selfishness "writ large" cannot be eliminated on any self-regarding basis. The real issue must be faced; the horror, the insincerity, the lust, the greed, the wrong, the hate, must be visualized as sin of the first magnitude, calling for individual and national repentance; and this can be done only when logic is reinforced by poetry, whether of word, deed or personality. The imagination must be touched. The glamour of war must be suppressed by the glamour of peace. War itself is a sort of degraded or inverted poetry of lust and hate—the kind of poetry which Plato called "splendid lying." The waving of flags, the blare of bugles, the dress parades, the flamboyant oratory of the stay-at-homes, the effervescent hatred, are a species of intoxication like the beating of tom-toms, emotional devices that put the higher rational centers to sleep. (Note that there are no parades, dress-uniforms or flag-waving in actual war to-day, and the "hymns of hate" are replaced by the fraternizing of the soldiers, significantly, at Christmas-tide). It is not so much the arts as the art of peace that matters. Art may be either narcotic or stimulant to reason. The poetry of war is of the first sort: It hypnotizes reason. What is needed is a poetry of brotherhood that shall stimulate it, so that it shall transcend the current logic of prejudice and tradition, and merge itself in the love that "has its reasons that reason cannot know." And our peace societies could surely do no better than encourage the development of a real literature which should thus idealize these ideals, and enthrone the beauty and love of peace in those emotional centers which control all our fundamental attitudes.

Mr. Kennedy points the way. He makes us see in a way statistics and logic cannot do, the inner side of this business of killing, showing us the sheer pity of it, as in that scene in which the Soldier, thinking of his own baby at home, is startled by the Woman's wail:

Soldier—A woman! Up 'ere?

Captain—She has every right to be here. . . She knows more than we do. She belongs to him. She is his mother.

Soldier—'Is mother! . . .

Captain—Yes, he was her baby once.

He dramatizes its sordidness, too:

Soldier—It's an ill wind that blows nobody any good. I got summat aht o' this, arl said an' done.

Captain—What's that?

Soldier—I got some of 'is togs. . . 'E didn't want no more togs, not the way 'e was goin'; nah, did 'e? So me and the boys we got our 'eds together, and arter we'd undressed 'im and put 'im to led, so to speak, we pitched and tossed for the 'ole bag lot, one by one, till they was arl bloomin' well divided aht. I got 'is boots.

Still another *motif* is the moral perversity of it all. The holiest qualities of the heart are degraded and the basest glorified! Duty of killing! Loyalty to false standards! "The peculiar kind of fear they call courage." Nor is it without significance that this setting which hitherto has been occidental and modern, at the close reveals itself as ancient and oriental. There's the pathos of it. Mr. Kennedy might have reversed the process, but it would have been untrue to the modern conscience. We will not apply the lessons of the past. We push the argument afar off. It is an old-world tale. *Our* wars are different. *Our* empires are "the white man's burden." *Our* killing is not murder.

KILLING IDEAS

But it is not only war and empire that are involved. The principle reaches further. It is the sin of *force majeure*, in all its forms, that is the villain of the play. Its shapes are protean. Our courts of justice use it to kill ideas. Our parliaments and congresses push it beyond the legitimate boundaries of government. England invokes it to suppress Ghandi, and America to send Debs to the penitentiary. Daugherty's Red round-ups illustrate it within the law (if they were within the law) and the activities of vigilance committees, extra-legally. It poses as statesmanship; it masquerades as big business; it runs amuck like a drunken Malay in Herrin massacres and their capitalistic counterparts; it seeks to legislate loyalty; it dons ecclesiastic vestures and organizes auto-da-fes in print and back-door slander. It suppresses free speech and free assembly. It is Mussolini and his castor-oil in Italy, and Poincare and his penitentiary sentences in the Ruhr. Like war, it is a reaction of fear. It shivers in its boots while any "radical" is at large. Our very Americanization programs are not exempt. The Soldier's Words to the Captain have, *mutatis mutandis*, a familiar sound:

Soldier—It's difficult to know wot's wot in these outlandish places. (The East Side, the Stock Yards District or Little Italy, for example.) It's not like at 'ome, Sir, where there's Law and Order and Patriotism and Gawd's own True Religion. These blarsted 'eathens got no gratitude. 'Ere's the Empire sweatin' her guts aht, trying to knock some sense into their damn silly 'eds; an' wot do you get aht of it, arl said an' done? Nuthin'! Nuthin' but a lot of ingratitude, 'ard words, insurrections, an' every nah an' then a bloody example like this 'ere today! Ah, these foreigners mek me sick, they do really!

Captain—Yes, perhaps that has been the real mistake all along.

Soldier—Wot 'ah, Captain?

Captain—Taking these people, men like this one, for instance—for foreigners.

Our industrial situation is a case in point. More and

more, reliance is being placed by both sides on coercion of one sort or another—the force of the boycott, the veiled force of the injunction, the attendant violence of strike and lockout. On any moral view there are sinister developments of a dispute which ultimately concerns something which is the very antithesis of force, namely, social justice. At first sight it might appear that justice must be enforced, and even people of good will are often deceived by that argument. But justice is an idea belonging to a realm which compulsion cannot reach, and however you may interpret or allocate it, it is not helped by strong-arm methods on one side or the other. *Fiat justitia* is ultimately an appeal to heaven, not to the passions or even the tribunals of earth. You cannot foster justice by injustice, for violence is itself injustice. Killing and maiming prove no point save which side is able to kill and maim the most.

IN THE REALM OF OPINION

But perhaps the most subtle of all forms of duress is to be found in the realm of opinion. In an American democracy public opinion is the ultimate sanction of government and, in spite of the crudeness of its machinery, it works out, in the long run, pretty well. But public opinion, once conscious of its power, becomes too obvious a thing to be overlooked even as the weapon of a quasi-spiritual compulsion. With increasing frequency it is being organized to produce the "ghost of a linen decency"—to use John Milton's pregnant phrase—in many matters that involve the right of the individual to think for himself. During the war we acquiesced, whether rightly or wrongly, in the forcible suppression of private judgment, swamping it with force or driving it into silence by fear. To-day, without war's excuse, we are developing a tendency to extend and refine upon its methods. To differ from one's group, even in opinion, is establishing itself as a sort of lese majesty. To be like other folks is becoming the prime democratic virtue: to be different is to be suspect. Nor is it always majority opinion that offends. A noisy, aggressive "wind-jamming" minority may be just as domineering. We have our spiritual Ku Klux Klans—our "broad-cloth mobs," our social, political and religious hue-and-crys. The hill is never without its cross, and the executioners, though in mufti, are, nevertheless, soldiers of an invisible empire.

Let it be repeated: this is the most sinister aftermath of the war. In his "Heartbreak House" Mr. Bernard Shaw thus characterizes the savagery of the sentences meted out in "truculent panic" by American courts to political prisoners, for the mere expression of their honest convictions:

In European courts there was vindictive illegality; in American courts there was raving lunacy. It is not for me to chronicle the extravagances of an ally; let some candid American do that. I can only say that to us sitting in our gardens in England, with the guns in France making themselves felt by a throb in the air as unmistakable as an audible sound, or with tightening hearts studying the phases of the moon in London in their bearing on the chances whether our houses would be standing or ourselves alive next morning, the newspaper accounts of the sentences American courts were passing on young girls and

old men alike for the expression of opinions which were being uttered amid thundering applause before huge audiences in England, and the more private records of the methods by which the American war loans were raised, were so amazing that they put the guns and possibilities of a raid clean out of our heads for the moment.

The war passed; but the example was too obvious to be overlooked. What judge and jury might do in times of war Mr. Plain Citizen might imitate in forms of peace. Ideas must be suppressed. Thought must be standardized. Private opinions must put on the prescribed vestments of social, political and economic orthodoxy. The panic of all the stand-patters and vested righters must "have its perfect work" in the coercion which is threatening to make of American thought a desert, and call it peace, happiness and prosperity.

THE ILLUSION OF DUTY

But to return: Mr. Kennedy has several counts in his indictment against the regime of coercion. For one thing, there is the confusion of moral issues involved. It is characteristic of most sins that they seek to apologize for themselves by donning the protective coloring of virtue. But this sin goes beyond apology and brazenly glorifies itself as duty, loyalty, self-sacrifice, patriotism—even religion. Very typical is the discussion on "duty" between the Captain and the Soldier. "Why did they do this?" asks the Captain, and opines that they did it because it was their "duty"; that the suborned witnesses had only obeyed orders; that the magistrates in condemning the accused had been bound by their oaths of office; that the mob, "as voicers of public opinion," had dutifully clamored for the man's blood; and that they themselves had only done a soldier's duty in killing him. Then the real issue becomes clear to him:

Captain— . . . I'm blind. I don't think I know what duty is.
Soldier—It's perfectly plain, Sir. After all, duty is duty, arn't it?

Captain—Yes, it doesn't seem to be very much else.

Soldier—'Ow do you mean, Sir?

Captain—Well, for instance, it doesn't seem to be love or neighborliness, or pity or understanding or anything that comes out hot and fierce from the heart of a man. Duty! Duty! We talk of duty! What sort of devil's duties are there in the world, do you think, when they lead blindly, wantonly, wickedly to the murder of such men as this!

DUTY AND POISON GAS

This goes to the heart of the matter, and we need seek no further than the late war to recognize its searching truth. It was the "duty" of the Fatherland to keep its place in the sun. It was the "duty" of the citizens of all the belligerents to fight for their countries, right or wrong. So far, perhaps, we may veil our idealism and find excuse, if not justification, for those, at all events, who had sincerely striven to avert the holocaust. But see where the trail of such "duty" leads—to poison-gas, to the horrors of the bayonet-specialists, to the teaching of hate as a virtue, to falsified dispatches from the front, to the prostitution of womanhood in the intelligence departments, to indiscriminate bombing, to every cruelty and treachery that might "win the war." Even the sacred doctrine of the cross did not escape besmirchment. Self-sacrifice was com-

mandeered in the interest of blood-lust. One remembers with deep contrition how in the intoxication of the hour, we found, in the crosses in the graveyards of France and Flanders, an analogy to that other cross on the Hill-Top. It was a superficial analogy. The individuals who thus died, consciously fighting for what they believed to be a holy cause, we may, perhaps, legitimately idealize thus; but what inversion of moral values is it to confuse the business of killing and being killed, in the hot blood of mob-hate, with the spirit of him who died to bring "peace on earth among men of good-will." There is scarcely a crime of history that has not been committed by those who made a fetish of "duty." Duty to whom? Duty is no more than a form of moral judgment. It is the content that counts. There are higher empires than Caesar's.

THE VICTORY OF THE CROSS

In the second place, Mr. Kennedy shows us the utter futility of force. He does not, indeed, reason about it. His function is to idealize it, which he does in the flash of insight which reveals to the Captain the indefeasible victory of the cross. Only once does he try to analyze his intuition:

And so we go on building our kingdoms—the kingdoms of this world. We stretch out our hands, greedy, grasping, tyrannical, to possess the earth. Domination, power, glory, money, merchandise, luxury, these are the things we aim at; but what we really gain is pest and famine, grudge labor, the enslaved hate of men and women, ghosts—dead and death-breathing ghosts that haunt our lives forever. It can't last: it never has lasted, this building in blood and fear. Already our buildings begin to totter. Possess the earth! We have lost it. We never did possess it. We have lost both earth and ourselves in trying to possess it; for the soul of earth is man, and the love of him, and we have made of both, a desolation.

Thus force is self-destructive. It contains within itself the needs of its own defeat. History is one long commentary on that. It is commonly said that luxury and self-indulgence were the seeds of decay in every ancient empire. These, however, were only secondary causes; the prime cause was the reaction of the moral universe against the brute force by which they were established and maintained. Luxury and vice, as every age testifies, are the fruits of aggressive war. Rome's conquest of the east, which brought to her its stolen treasure and borrowed vices, was the opening chapter in her decline. Spain's glory was already departing when Pizarro and Cortez were looting the temples of the Incas and Aztecs in order to fill her treasure-ships. And, to-day, we have only to dig a little beneath the surface of the life of any of the greater nations engaged in the late war, to discover this moral sag—in politics a blind opportunism; in literature, a new paganism, with all the sexual emphasis of the old; in economics, a hedonistic, bread-and-butter philosophy; in social life, an animal-like love of ease and comfort;—which, taken all-in-all, bode ominously for the future of our western civilization.

Besides, violence begets violence. That is its nature. Bourbonism is the foster-mother of all revolutions and reigns of terror. They have no other source. The world might have learned that lesson at the close of the eighteenth

century; at the opening of the twentieth, with the Russian debacle still in process, it must learn it—or take the consequences. Coercion begets fear, and fear bides its time to strike swiftly, secretly. Compulsion engenders hate, and hate rankles and smoulders until its revenge is ripe. This is the supreme lesson both capital and labor must learn, if our social order is to be preserved. Capital must consent to forego the short-cuts of the tyrannical court-injunction and the hired "detective," if it is not to be countered by arson, bomb-throwing and murder. And, on the other hand, the coquetting of labor with dynamite, sabotage and the like can only result in the tightening of its fetters. Wise men keep wild beasts chained. Freedom was never gained by the methods of tyranny. A temporary victory may indeed come to either side; but, as has been well said—and though the warning is addressed to employers, it applies equally to the other side:

You may succeed in your policy, and insure your own domination by your victory. The men whose manhood you have broken will loathe you, and will always be brooding and scheming to strike a fresh blow. The children will be taught to curse you. The infant being molded in the womb will have breathed into its starved body the vitality of hate. It is not they, it is you who are blind Samsons pulling down the pillars of the social order.

FORCE AN OUTLAW

But, most of all, the outcome of our study is that force is an outlaw in the kingdom of ideas. You can kill a man, but not the thoughts of him. You can cut out his tongue, but the infection of his word has already got beyond your power. You can reduce his brain to ashes, but other brains will already be thinking his thoughts and propagating his ideas. Thus, too, the criminal becomes a martyr and, as all experience teaches, "the blood of the martyrs is the seed" of every church, whether true or false. You cannot kill the true idea, and you cannot but help propagate the bad. Violence, whether physical or mental—whether by fire and sword, group pressure, or class legislation—is impotent to maintain the truth. Does Mr. Bryan really believe that his anti-evolution bill just passed in the Florida legislature, will suppress "evolution"? Does Judge Anderson really imagine that Americans can be reduced to serfdom by his notorious injunction against the miners? Do Lenin and his confederates really hope that the ideas opposed to communism can be rooted out, even in Russia, by calling them "counter-revolution" and shooting them at dawn? Do the fundamentalists in religion really think they can serve the truth by the methods of the inquisition?

Some things are said once for all, and old John Milton has stated the final case for truth in his grand Puritan way:

And though all the winds of doctrine were let loose to play upon the earth, so truth be in the field, we do injuriously by licensing and prohibiting to misdoubt her strength. Let her and falsehood grapple; who ever knew truth put to the worse, in a free and open encounter? Her confuting is the best and surest suppressing . . . For who knows not that truth is strong next to the Almighty; she needs no policies, no stratagems, no licensings to make her victorious; those are the shifts and defenses that error uses against her power: give her but truth and do not bind her when she sleeps, for then she speaks not

true, as the old Proteus did, who spake oracles only when he was caught and bound, but then rather she turns herself into all shapes, except her own, and perhaps tunes her voice according to the time, as Micaiah did before Ahab, until she be adured into her own likeness.

LOVE THE ANTIDOTE

And the antidote to the sin of force, as the Captain so clearly saw, is love, love trusted utterly, love "casting out fear," love expressing itself in sympathy, brotherhood, patience, meekness, and propagating itself by argument, persuasion, education, the silent witness of the life, the unanswerable protest of the death. Meekness is indeed terrible. Slowly, steadily, irresistibly it runs its tidal course, overwhelming one after another the little sand-barriers we draw across it. It is the only real kingship. "If my kingdom were of this world, then would my servants fight; but now my kingdom is not from hence. Pilate, therefore, said unto him, Art thou a king, then? Jesus answered, Thou sayest that I am a king. To this end I have been born, and to this end am I come into the world that I should bear witness to the truth."

The Soldier has no word to say.

The darkness is rapidly melting away. All three figures are

now beginning to be seen quite clearly.

Soldier—Look, Sir, wot did I tell yer? It's comin' light again.

Captain—Eternally.

That is our faith—sure as the dawn. From the cross he reigns.

Witter Bynner has expressed the challenge of it all:

A poet lived in Galilee,
Whose mother dearly knew him,
And his beauty like a cooling tree
Drew many people to him.

He had sweet-hearted things to say,
And he was angry only
When people were unkind. That day
He'd stand there straight and lonely,

And tell them what they ought to do:
"Love other folks," he pleaded,
"As you love me and I love you:"
Yet almost no one heeded.

A poet lived in Galilee.
They stared at him and slew him.
What would they do to you and me
If we could say we knew him?

Western Christians and Missions

By Daniel J. Fleming

LEADERS returning from the most advanced Christian work abroad urge us to take stock of our capacities and our objectives, lest our distinctive task abroad remain undone when the accepted time of opportunity has passed away. They tell us of an on-coming stage of missions—not here as yet, but certain in the future—when foreign missionaries in any numbers will not be effective nor acceptable. If we seriously face this truth, that our time in China and Japan and India is limited, that the years of control, leadership or even large cooperation are numbered, and that this end is being talked of even now, we cannot but pause to inquire whether we are actually making the contributions God intended us to make. Let us see, therefore, what messages come to western Christians from the larger Christian movement abroad.

The first demand arises from the fact that only Christianity at its best will be able to make progress in the face of reformations in non-Christian religions. One of the outstanding results of the contact of Christianity with other faiths has been to stimulate a progressive sloughing off of what is crude and false. For example, in the time of Alexander Duff the choice had to be between Hinduism and Christianity. Now there are forty reform sects in Hinduism alone, in each of which more or less of the crude in Hinduism has been repudiated. Before the best of these, Christianity is on its mettle. To go forth to the great non-Christian faiths with an interpretation of Christianity which is unscientific or unethical or merely provincial is not only to court failure, but to prejudice all later approach. The very success of Christianity in purging the

great living religions of the world demands of us a better understanding of our faith if it is to aspire to preeminence, as the one universal religion.

Before one of the religions, however, it is not Christianity's success, but its failure, that should spur us on. For thirteen centuries Islam and Christianity have been bitter rivals. In this conflict we have to confess that far more converts have been made by Islam from among Christians than have been made by Christianity from among Mohammedans. Lands which were the home of the early church—North Africa, Asia Minor, and Syria—are now overwhelmingly Mohammedan. Nowhere has Christianity won a marked and wide-spread success. But worst of all, these centuries of religious and political antagonisms have instilled in our hearts a deep-seated prejudice, a hatred, an unreasoning antipathy that warps our judgment and attitude on every Moslem question. Only a few months ago venomous wishes toward a Moslem state were unblushingly voiced even by acknowledged followers of the Christ.

CRUSADING PASSION PERILOUS

The demand from this situation is two-fold. There must be a radical change in our attitude. The exterminating passion of the crusades, the ruthless political and economic pressure of Christian nations, and even the bold, unsympathetic proselytization of some modern missionary efforts must give way. If, through us, Moslems are to understand Jesus Christ and be drawn to him, the Christian approach, not only individual and missionary but national also, must be in the spirit of service, in humility, in patience, and in

love. We must eradicate from our vocabulary such military expressions as "warfare against Islam" and "conquest for Christ." We must find ways to see and to meet the human needs the Moslems feel. Disinterested, practical, ministrant good will, with very sincere humility for the failures of the west, and with a very genuine appreciation of the values in Moslem character and civilization should mark the approach of the future. This means a change of heart in us. Therefore Christians must make unmistakably clear that they come as friends.

CHRISTIANS LACK STRONG FAITH

Furthermore, the church of the west will falter before this task, thus far so discouraging and unyielding, unless we develop within ourselves a far more confident and triumphant faith that in and through Jesus Christ mankind finds its incomparable treasure. Today the greatest hindrance to the evangelization of the Moslem world lies not beneath the crescent, but within ourselves. If they are to be drawn to Christ, there must be developed in the western church a new measure of faith and love. The first demand, therefore, coming from the great non-Christian, living religions of the world, is that our Christianity should be of the best.

A second demand is that we should guard against classification and compartmental thinking. The human mind has an insidious tendency toward classification. We are very apt to do our thinking about other peoples by means of a set of mental pigeon-holes, with the result that we lose sight of the warmth and individuality of persons. We use such blanket generalizations as that all Hindus are untruthful, or that all Japanese are tricky. Many who do this do not realize that it is a mark of psychological immaturity to think of members of another race as if they had a common conscience, a fixed sense of honor, a unified financial interest, a single head, or heart, or life. We use the words "heathen" and "pagan," while our dictionaries plainly tell us that these words refer to "irreligious, rude, barbarous or unthinking persons." Although there are undoubtedly people who could be thus described in other lands just as in our own, yet the words "irreligious, rude, barbarous, unthinking" certainly do not describe the Chinese, Japanese and Indians as peoples. Even in using the far more acceptable classification of people as "non-Christians," we are in danger of blunting our sensitiveness to their human and personal needs. In the end, it is with them as men, women, and children that we have to do. They may belong to a system and may profess a creed, but no creed or system should obscure for us the fact that they are human beings with much the same needs of health and power, joy and love that we ourselves have. We go forth with respect and honor and solicitude to men as men, beings knit together with ourselves through vital currents that meet in the common ground of life in whom "we live and move and have our being."

COMPARTMENTAL THINKING

Akin to classification, which obscures the individual, is our compartmental way of looking at the world. We make vertical divisions between humanity. Along geographic

lines we have such compartments as Africa, South America or the near east. Under the headings of religion we group people as Hindus, Confucianists, Buddhists. Hence many still think of the anti-Christ as being in some mission land, or in some non-Christian religion. From this standpoint the compartments must go. That which most militates against the kingdom is not only off in China, or Japan or India; not only in Hinduism or Mohammedanism or Buddhism; but also in America and in so-called Christianity. If I were trying to picture the most significant struggle that is on, I would not primarily think of Christ as on one side, with Buddha, Zoroaster and Confucius on the other. But as arrayed against the Christ, I would put things cutting right across all peoples—competitive nationalism and the war spirit, the greed and exploitation of self-centered peoples, unbrotherliness and irreligion. Here is the struggle of our day, and in this struggle Christianity finds itself the ally and fulfiller of other faiths, rather than their enemy.

We must change from these vertical divisions of geography and religion, and see transversely, running right across the race, those elements of selfishness and materialism which keep the kingdom from manifestation. We must frankly recognize that the United States is only relatively Christian inasmuch as large areas of its life, and of its international relationships, are not yet fundamentally affected by the principles of Christ. Western Christians must acknowledge that their own civilization is part of the non-Christian world. All classification and compartmental thinking that self-complacently puts the anti-Christian entirely outside so-called Christendom, must be given up.

PRACTICING WHAT WE PREACH

This leads us to the third demand. It arises from the terribly deterrent effect upon the expansion of Christianity due to our failure to be Christians here at home. Listen to these recent comments by foreign students in America. One who had been here seven months remarked: "Christianity no doubt is good, but it is not easy to find a Christian. Of what use is it to boast of one's religion if its ideals are not embodied in the lives of the majority of its followers?" Another who had been in a State college for fifteen months said: "I know only two or three men here whom I would call Christians." A Chinese student summed up our land as follows: "A Christian country full of pagans—out and out heathen." A Hindu, three years resident in America, said that "here and there is an occasional flicker of the true Christian spirit, but America's young people are mostly un-Christian."

"It is a grave mistake," rather bluntly warned another, "to disguise from yourselves the fact that the educated class of India sees that Christianity is made to cover a multitude of sins. We think that Christianity of today has only produced conquerors and enslavers of mankind. Unless the spirit of Christendom shall change from greed to service, unless the hearts and hands of Christian empires are clean, mission work of any kind is going to be a philanthropy wasted, because forced on a resentful people." Still another foreigner pierces right home when he says: "If you were at all like the sermon on the mount, or even

like the prophetic ideals of Israel, Asia would fall down before your God."

We have called ourselves Christian nations, and yet by our failure to let Christ demonstrate his saving power in us, we have failed to draw men to him. By an utterly unworthy representation of him in the west, we have almost hidden his true face. The pharisaic attitude of so-called Christian nations in sending forth missionaries is being more clearly seen. Even our candidates for foreign service are asking such questions as: "Does a church that is willing to tolerate a state of things that denies to a large section of our population the elementary conditions of health and happiness, possess the moral passions that can evangelize a world?" Another asks, "How can we justify ourselves in bringing Christ to the needy of the foreign field and then stand around with 'hands down' when western industries come along and upset all of Christ's principles in their business relations with these peoples?"

DENOMINATIONAL RIVALRY

A student from China urges that American Christians should make their country more Christian in its racial and industrial life, so that it shall be impossible for the two thousand Chinese students who are studying in America every year to avoid catching the spirit of Jesus Christ. If such a transformation could take place, so that there could be a stream of Christian students going back to China, what an effective contribution that would be!

Thus the question is increasingly raised, both at home and abroad, as to the sanctions under which we carry on missions, in view of the failures of western civilization. More clearly than ever before we are compelled to face the serious fact that the efficacy of the Christian witness abroad is conditioned by the degree to which the principles of Christianity are being embodied in our national and social life.

A still further unmistakable demand upon western Christians comes from abroad, namely, that we should get beyond denominational rivalry and disunion. The need for this becomes glaring when we once see ourselves propagating division abroad with divided strategy and competitive equipment. Long continued familiarity with the multitudinous sects among us has dulled our sense of fitness. Otherwise we would be shocked at the sight of hundreds of separate agencies going forth to evangelize a world. It is true, we have an international Christian council and various national coordinating bodies; we have committees on comity and division of territory. But where Christianity becomes vocal abroad the leaders say they do not want our denominationalism.

PARTITIONING MISSION FIELDS

Look at this question from the native standpoint. The Chinese, for instance, behold a recently made map of the missionary occupation of their land, in which it is shown with graphic exactness that China has been partitioned into two hundred spheres of denominational influence. A patriotic Chinese asks why a family in a given city must be a Methodist or a Presbyterian because the policy of foreign groups has recognized this area as the exclusive preserve of a particular denomination or society.

In 1915 the missionaries of Mexico, unable to continue their labors in that country for a time, met in conference in Cincinnati with representatives of the boards concerned, and a very statesmanlike re-division of Mexico was made. Real denominational sacrifice was manifested. Territory that had long been Methodist or Baptist or Presbyterian was given up, and the equipment and converts were turned over to another society, in order that the work of each might be more unified. Fine as this was from the standpoint of foreign bodies sitting at Cincinnati, how does it appear to Mexicans? Can you put yourself in their place, and imagine how we would like our whole church connections to be changed by a set of independent societies meeting in Paris or Peking? It is from this angle that our divisions and rivalries seem not only unfortunate, but criminal, when arbitrarily imposed on another people. This is an age which is manifesting a deep longing for a union of the Christian forces.

But the demand from abroad cuts deeper than denominationalism. Three months ago was held in China a conference on theological education. All shades of western theological thought were represented. A friend writing about the conference said: "The net amount of constructive plans and resolutions was not great, but it may be regarded as a very real accomplishment to have assembled that group representing such divergent views, and to have these representatives look into each other's faces, hear each other's voices, and to eat, sing and pray together." What a consummation this, on the part of ambassadors sent forth by western churches to make Jesus Christ known to China—the triumph of having eaten, sung and prayed together! The Chinese delegates, a majority, were impressed as never before with the way in which theological controversy blocks the progress of the Christian enterprise. Is it any wonder that one of them publicly confessed his conviction that if the atmosphere must be one of such suspicion the time had come when continued control by missionaries is simply delaying the greater progress of the kingdom of God in China?

NO CONDEMNATION OF MISSIONARIES

Let us not mistake the point in this illustration. It is not meant as a condemnation of those missionaries in China, but of a western church which brought them up in an atmosphere that made an over-emphasis on doctrines seem normal. Would that western Christians could catch the perspective that comes from actual contact with other religions—from seeing human folk of many lands as they face life's present and life's future with the religions they now have. Here are the Vendantists of India who repudiate all personality in God, and who confidently claim that you can make no single affirmation of their Absolute, except that it is not this or that. Here are the Mohammedans, with whom we have much in common, but whose God is a far-off transcendent potentate before whom Moslem foreheads touch the dust five times a day. There are Buddhists, Confucianists, and Zoroastrians. Faced with such differences, it would be supposed that all those who find, in Jesus, God manifest in the flesh would be able to lay aside minor differences for the sake of most effectively sharing our good news.

Even here in America, confronted as we are with the task of bringing the Christ-attitude into the problems of race and industry, we should feel a similar necessity to put first things first. We western Christians firmly believe that Christ is the hope of the race, and that this has been demonstrated by the transformations wrought in individual life and in the structure of society wherever he has been accepted and his principles have been courageously acted upon. And yet we allow our sectarian differences to endanger the sharing of our Savior. Should we not let the words of a brilliant Chinese, as spoken for the church in China, sink in upon our memories—"Agree to differ, but resolve to love."

We must develop a home church with an experience and a scholarship broad and deep enough to be able to send forth ambassadors with an insight into the real mind of Jesus. It seems too bad that a non-Christian Chinese scholar had to write a volume on "The Jesus before Christ." Like a man trying to restore a medieval picture, he set out in this book to remove the layers of seventeenth century theology and ecclesiasticism, which in his opinion had come to obscure the true likeness of our Lord.

THE POWER OF GOD UNTO SALVATION

The western church must discover how to bring the gospel of Jesus to our modern world. It is the power of God unto salvation, both to individuals and to society. But unless in western churches men have both the will and the freedom to revise their religious thinking in terms of modern science, modern democracy, and the modern social outlook multitudes of this generation will not find their Christ.

Furthermore, without such reconstruction, there will continue to go forth from our shores to other lands those who are equipped with our middle class western culture and who know how to interpret Jesus in the light of it alone. And this is decidedly what more intelligent persons in the orient are crying out against. Listen to Miss Maya Das, delegate from India to the world student Christian federation in Peking as she laments, "You have given us an incrustated Christ." Listen to another oriental when he says: "Do not bring to us your western denominationalism; do not bring to us your western ideas of government and of institutions; do not bring to us your social standards. What we want is the real Christ. If you cannot bring him, then for his sake remain at home. If you will bring him to us, we cannot have too many of you."

Many of us realize the need of revised theological conceptions to sustain religious life in a modern world. We must be careful lest we stop with mere intellectual assent to the new. To liberals and conservatives alike our oriental Christian friend would say to pay heed, not merely to fineness of doctrine, but to honesty and reality in experience and demonstration of an indwelling power.

NEED OF A RELIGIOUS EXPERIENCE

Such are some of the demands made upon western Christians by the larger Christian movement abroad. Thank God we can go forth to meet these demands with a courage inspired by the consciousness that God works within the man of faith both to will and to do. Thank

God we can consecrate ourselves to vast spiritual enterprises convinced that we are working together with purposeful, creative, eternal love. Thank God we can share in the mighty business God has in hand, impelled not by slogans, or creeds, or dogmas, or traditions, but by a genuine and profound religious experience.

We have known fellowship with God through Jesus Christ. This has brought creative spiritual power. The experience has been so real and far reaching that we are conscious of possessing an inestimable spiritual treasure which we wish to share with others. We know that each man everywhere may through Jesus Christ discover within himself a new self, in one way separate from God, and yet strangely and awe-fully related to him. This new self, born of the spirit, dares to lose itself in God's vast spiritual enterprise. Where even two or three such spirits are gathered together in his name, mountains can be removed, miracles are possible, this world can be transformed, the kingdom does come.

The society of such renewed and spiritually creative persons is increasing. There are people in every land who with even greater intelligence are undertaking the great Christian adventure. An international Christian fellowship is in the making. We gladly acknowledge the indispensable contributions which each race can make to an understanding of God and to the working out of his will among men. We look forward to a sharing on the part of all peoples who are Christian with all other peoples of the earth what they may discover about God and his loving creative purposes for their lives. May God enable our western church to make a contribution worthy of children of God to this world-wide society of Christ-like personalities.

Mary Magdalene

O MAGDALENE, I, too, have known the longing
To kneel and wash with tears the Saviour's feet;
To dry them with my tresses and anoint them
With blessed myrrh and ointment, rare and sweet.

But I have not the courage that God gave you;
I could not bear the wise men's piercing eyes.
Before a sneering glance my heart would falter;
I would deny their scorn with shameful lies.

And still I go to church each Sunday morning
And think upon our dear Lord crucified.
I yearn to kneel before his feet for comfort
And kiss his hands and touch his wounded side.

If I should cry, my burning tears would shame me,
And those who sit in every near-by row
Would turn their scornful glances on my sorrow;
I could not bear to have the whole world know.

And so, I sit a hypocrite, contented,
To know that only God can see my soul.
O Magdalene, plead well for me in heaven
That Christ may cleanse my heart and make me whole.

HELEN POWERS.

The Unofficial Observer in Religion

By George Lawrence Parker

To Horatio the Layman

"N O, no, Horatio, I am not speaking of our foreign policy. Our custom of listening in and walking out, as seen at Genoa and Lausanne, may or may not suit my taste; at any rate, that is not my point of discussion just now.

"But the habit of mind it indicates suggests to me a few 'well chosen' words for your ever ready ears."

"Proceed," said Horatio; and he stretched his feet calmly before my fire—a posture that might do us all a deal of good in these days. For if we had more fireside meditation and fewer electric heaters we might go more slowly than at present, but perhaps more of us would reach the goal.

"Well, Horatio, our chief religious trouble in America is this very habit of unofficial observance. There are many thousands of listeners-in who have no intention of participating, and seemingly no intention of personalizing or making their own the things spoken of in the churches. If somebody or some group of somebodies calls a religious convention, if some restless, original, hungry brain starts some new idea in religion, if somebody decides that Jesus really meant that practice is not three-fourths of life but the whole of it, well, then, there are thousands who straightway buy their tickets for the Great Convention of Something Doing or start at once for the radio station of New Tales From Ancient Sources. They would not belong to the party that called the Great Convention of Something Doing; oh, no, not by any means! It would demand a great deal of action, reconstruction, thought, dues, responsibility, a chain of golden burdens that are troublesome if taken seriously. Still, they would like to attend as unofficial observers. Something may, after all, come up in the Great Convention that would affect some settled methods; it will be well to be on hand. And they would also like to be numbered as 'among those present.' They would, as Mr. Dooley says, like to get a degree because they are around.

ON MAIN STREET

"Why, Horatio, you don't need to go so far away as this Great Convention to find the unofficial observer. If you walk down Main street or Fifth avenue or one block from your own door in Old Home Town you will meet him. He is the man who is proud of sending his contribution to the church and equally proud of never going there himself. He pays for a pew but occupies a chair at home or on the piazza of the country club. He has coined a wonderful phrase, and utters it with a look as wise as Daniel Webster's—of whom, you remember, an English statesman said, 'no man can be as great as Mr. Webster looks.' Putting on the Webster look, this man will say, 'Yes, yes, I believe, fundamentally, believe in the church; but I never go there.' Then he looks at you, expecting deep appreciation of his shrewdness and independence, the typical attitude of an unofficial observer! I advise you, Horatio, to

remind him, with equal innocence and shrewdness, that his position and argument is exactly the one that you and I and all sensible people apply to our county insane asylum. We are glad to pay for its upkeep, as a protection, and we may even admire its fine buildings, but we don't go there ourselves. This man may greet your reply without any iota of understanding, he may look at you with such appreciation as crocodiles bestow on pink roses; and then he will probably roll back again into his dull bog of incomprehension. Still, it may be worth saying, and you may get some satisfaction from it. If crocodiles have not yet learned to adore pink roses, it is not entirely proved that they cannot learn!

WATCHING THE WHEELS

"There are other sorts of unofficial observers, Horatio, for whom we must have more sympathy. They do attend church, and it is because they attend faithfully that they excite my sympathy. The trouble with them is that they have acquired the habit of just watching the revolving wheels but never entering into the 'spirit within the wheels.' They catch no deep message for themselves, they get little or no personal healing or inspiration, for which they are, oh, so hungry all the while! They realize that our Pilgrim fathers and mothers gave us a splendid moral start, but they feel more like keeping that movement up as a tradition than getting the same thing behind them as an inspiration. They still think of religion as something associated with the Puritans of centuries ago. They think of it as a fellowship fleeing from ritualism, a league for defense against Indians, a band of men working to raise corn for next winter and sternly rebuking all evil doers. Its habits and customs are bound up with witchcraft and sailing vessels—and so the story of beginnings goes on and on but never lands squarely in the middle of our own day and time. How can such conceptions catch up with autos and subways and radio and all of this great grand world in which all of us, whether we like it or not, are now immersed? What is the connection between the religion of Priscilla's kitchen and Vivian's kitchenette? How can one bring a message to the other? And what has a religion that is solely interested in John Alden and Pastor Robinson—what has that religion to say to Babbitt? The habit of unofficial observance has allowed Babbitt to go on being Babbitt; the three hundred years between John Alden and Babbitt have been forgotten, almost, by American religion. It would be well to tell Babbitt that, properly understood, the Woolworth building and the lake front of Chicago are quite as holy and as much in need of being kept so as was Plymouth rock. Such people have heartaches and burning fiery problems, Horatio, problems of magnificent humanity; and they need to be told that God did not expend all of his energy on Moses, nor pour all of his comfort into Isaiah, nor all of his tenderness into St. John. God has not changed. He is just as truly—and even more truly—the God of our machinery-making world as he was the God of the quiet pastoral world of Abra-

ham and Jacob. And if this is not true, then our machines will eat us up root and branch! That's the danger, as our fine friend L. P. Jacks of Manchester college so often reminds us. No, no, Horatio, what I would like the church to tell these poor unofficial observers, these faithful, hungry, non-participants, is this: it is absolutely necessary, every single day, that we see 'God put his face against the window-pane' of our life as William Blake expressed it.

RELIGION IN THE HEART

"Horatio, men and women need to be told that on any one day there is just as much religion in their personal world as they can repeat from their own heart, just as much as they can grasp and say 'There, that is mine, and nothing above the earth, in the earth, or beneath the earth can take it from me!' It may at first seem very little of religion, very little as compared with the prepared pageant which they beheld as unofficial observers; but it will be as much more real and vital than that, as the cup of cold water which Jesus mentioned was more real and vital than the water used ritually by the Pharisees.

"Isn't it great, Horatio, how scientific Jesus was! Talk about science and religion! We have hardly begun yet to realize that Jesus is the greatest exponent of the laboratory method the world has seen. See how he gets down to the smallest atoms of human life and interest, the loaf of

bread, the cup of water, the sparrow on the hedge, little children. You can't observe these things unofficially; you can't talk theoretically of them; their whole challenge is this, 'What are the facts in the case?' On the analysis and understanding of them hangs the whole of life. Spiritually, what we need today is simply the method of Jesus in facing the facts. I believe, Horatio, that Jesus had one supreme limitation, and I speak reverently; I believe it was impossible for him to conceive of any soul being merely an unofficial observer of life. To 'enter into life,' 'to have life, and have it abundantly,' these are his unique expressions; his unlimited limitations!

"If I have talked too long, Horatio, pardon me. The truth is, I am so weary of seeing so many souls sitting on the side-lines of life and so few who really enter into and enjoy the game! It might all be so great and wonderful, Horatio, if we all, each in our own way, just entered in; participated instead of observed. The sweet refreshments and the warm personal comforts and delights of God might be the possession of every soul, and then the very kingdom of God would be in our midst because it would be resident in all of us!"

As Horatio left my room the fire was nearly out; but somehow behind the half dead embers I thought I saw, in the red, low ashes, glowing towers and walls which faintly resembled some distant city of God.

The Church and Play

ONE direct result of putting in certain playgrounds in Detroit was the loss of one hundred and twenty licensed pool halls. On the other hand, the closing up of one playground in St. Louis resulted in an increase of seventy-five per cent in juvenile court cases from that vicinity. Recognizing such facts, St. Paul sends petty small offenders to the superintendent of recreation instead of turning them over to the jailer.

Roosevelt thought the Chicago playground system one of the foremost of American accomplishments. When Jane Adams converted a vacant lot into a playground and brought the "tin-alley gangs" there to play she started something bigger than a packing house or a bank. She turned boys from the predestination that drives down the alley narrows to vice and crime, out into the saving grace of a human chance to play and grow up naturally in association with one's fellows.

Mary McDowell found a policeman "running in" a bunch of lads down in the Chicago stock yards district. They had piled some discarded board walks up against the railroad embankment, in playing wild west, and the policeman was taking them in for stealing. He saw only the law and property; Miss McDowell saw only boys with imagination and the play instinct. A playground resolved the controversy between law and gospel and turned "bad" boys into good boys.

* * *

Summer Opportunities for the Church

Summer affords churches a golden opportunity. The city lad has a poor chance. The country lad has all out of doors with wholesome tasks to occupy his time and thus a chance to grow rugged character. The city lad has the same ex-

uberant energy and constructive imagination with no such formative means for their use. While his farmer cousin has an opportunity for creation in his field and farm environment, the city boy faces the lure of dissipation. If his hours are not filled with constructive exercise, circumstance will fill them with destructive idleness. Here is the chance of the church. Through recreative play and vacation activity, under supervision, idle hours can be turned into character building. To offer a school for Bible study does not win the school-fled lad; to offer games and social concourse, with character training and biblical instruction along with them, grips opportunity and turns vacation idleness into account.

* * *

Play Needs a Manager

The play instinct must be given direction or it will grow, like the unpruned grape, all vine and little fruit. Unguided and uncontrolled children at play sometimes revert to barbaric practices; cribbed and confined to environments that are unwholesome, it leads to perdition as surely as it does to character under good direction. As well turn children loose in a pantry of unlimited jam and tarts as onto the streets to play as they will.

To build a gymnasium in the church without providing some one trained for the direction of games is of no better sense than to build an organ and provide no one trained to play it, or a pulpit and then refuse to hire a preacher. "I shall insist that my board employ a gymnasium supervisor or close the church's community house," said a common-sense pastor in my town. In fact, it would pay better to hire a supervisor for young people's activities without a house for his work than to build the house and refuse to employ such a leader. He could at least use the out of doors and lend

interest and direction to social life, while the undirected use of a mere open room leads easily to dissipated forms of activity. Our churches have caught the idea of social activity for their programs, and the sentiment is growing. It is easy to imitate the growing fashion in church building without getting the big idea of a man on the staff to utilize the building.

* * *

Community Interest in Play

Communities, too, are catching the idea. Last year some ten millions of dollars were spent in such work. The National Playground and Recreational Association (315 Fourth Avenue, New York) answered more than 14,000 requests for advice and counsel last year. There are now 4,600 centers and some 11,000 supervisors on part or all time pay. A far-

seeing philanthropist has established a foundation to help towns of from 15,000 down (the Harmon Foundation, 140 Nassau street, New York). Some towns have established as war memorials playgrounds for all the people. It would be a Christian virtue to turn the munificence that builds country clubs for the well-to-do into a philanthropy that would provide playgrounds for those who live in congested and ugly districts.

Suppose we should turn the youth of the land to directed play instead of to military training; we would train a whole generation to hardihood and skill without instilling the military idea and at the same time make them ready for their country's defense in every respect except for a few weeks of intensive drill. In a free country conscripts for character and citizenship make the best soldiers.

ALVA W. TAYLOR.

British Table Talk

London, May 19, 1923.

IT is Whitsuntide as I write, but these words will not be printed till my readers will have left behind this gracious festival. The spring is come but not those soft and warm breezes which writers have taken as symbolic of the gift of Pentecost. We have had a bitterly cold May so far, and if any symbols are to be discovered in the external world, they will speak of stern tasks and bracing powers. They will point to a God whose spirit may come in the gentle breezes but no less may it come in the cold and fierce blasts. We have not wanted reminders in our journals of the message of which the church and the world are reminded at Pentecost. There were seasonable discourses both in the Times and in the Daily News.

* * *

The Church and the Spirit

The writer in the Times deals with the belief in the Holy Spirit as essential to a historical religion.

"By such a spirit the truths and principles, revealed to one race in one age, may be interpreted into new language and into new service for the faithful, as the gospel passes from one land to another, and from age to age. New experiments in obedience are made; new applications of old principles; fresh adaptations to the changing climate of thought. The word remains the same; yet it shows itself through the same spirit strangely varied with inexhaustible wealth, waiting till the need arise. If a historical religion is to live in the process of history, there must be the spirit of truth to take of the eternal truth and to apply it as men have need of it and have power to receive it.

"But to apply a word freshly in a new spiritual situation is to understand it better. A word pressed into some new action is a word itself enriched. When mankind learns afresh what any power can do, it knows more clearly what that power is. When it is seen in action, it is thereby newly interpreted. So the spirit of truth in prompting new ways of obedience and calling the spirit of man to new adventures in the application of the original word, enables the mind of the church to enter more deeply into the meaning of its faith.

"The end is not yet; there are other experiments to be made. Other races have to make their adventures; other generations have to bring the gains of their obedience before the fulness of the Christian truth is attained. The church might tremble before the uncharted future if it were not for its faith in the abiding Spirit. It will still be in history, and still must live within a ceaseless process; but the same spirit which has been its secret strength through the centuries will not fail it when new knowledge startles the mind of man, and a new and stern demand is made upon the

church, 'If thou hast run with the footmen and they have wearied thee, how shalt thou contend with horses? Only in the power of the Spirit can the church face the hidden, and it may be more terrible, demands of the coming days. Everything in reality depends upon the reality of the Holy Ghost, the Strength of the weak and the Light of the humble.'

* * *

The Machinery and the Power

It is never more easy than in this modern world to forget that machines do not run themselves, nor that the church with all its amazing machinery cannot live without power. That is why it is not a gift of small moment which is offered at Pentecost. The Challenge has reminded us this week that we wait still for power. "But it is fatally easy to grow enthusiastic for the machine in the very hour when faith is ebbing. It is somehow easier to be a zealous sectarian than to be a zealous Christian. It is always less difficult to devote ourselves to impersonal things than to personal. Machinery and impersonal things there must be; but our first need is for patience, courage, the spirit of adventure, faith, hope, and above all the love that many waters cannot quench. These are personal and spiritual; they can only come through the power of the spirit of God dealing with the spirit of man. The day of Pentecost comes again to call the members of the church away from their attendance upon the machinery, and their diligent polishing of it, and their eagerness to supply its defects. There is something more urgent than machinery. There is spiritual power shed abroad; there are supplies of energy waiting to be claimed; now as in 28 A. D. there is the Holy Ghost."

* * *

A Quaker Lecture

Every year the society of Friends invites either one of its own members or one from another communion whom they wish to hear, to deliver a lecture, named The Swarthmore lecture. This year the lecturer was Helen Sturge of Bristol, and I am able to give a long extract which will show the nature of her argument:

"A real apprehension of religious faith means an expansion of personality—not by acceptance of, or adherence to, theological systems, but by a living soul-contact with the divine Reality which those systems try to explain," and, secondly, an astonishing increase in power. So soon as a person is really gripped by his religious faith, power results, power not only for his own life, but for service. A great neurologist, Mobius, speaking entirely from the medical point of view, said if we consider irreligion as increasing our helplessness to resist the storms of life, its relation to nervousness cannot be doubted.

"If personality be that in human life on which we set the highest value, the thing we shall most desire to do for another will be to help in the development of personality. There may be a tendency to concentrate too exclusively upon better social conditions and social changes at the moment, but this is the swinging of the pendulum away from the purely individualistic aim of the 'good works' of, say, fifty years ago. None must undervalue the splendid work that is being done in this direction or overlook the sense of moral and spiritual values that inspires much of it, but it is only a half-way house on the road to that fuller life which is so much needed by all. The greatest thing of all has still to happen to each individual soul, and it has to be an individual experience. We need a combination of social ardour with a passion for souls. For this, the prime necessity is a return of the prophetic spirit which animated the first generation of Friends. The impulse which they gave to Social Service by placing it on its true foundation, lasted on. We must recapture the spirit of that early day if we are to be worthy of our fathers. Nothing but spiritual flame passing from soul to soul will fulfill the highest aims of our service. The commonplace Christian name for drawing on such a spiritual reserve is prayer.

"Such a liberated and unified mind will mean a widened sense of values, a deliverance from worry and morbid fatigue, and an enhancement of power. The secret as it concerns our service may be summed up as the 'love that is willing to suffer, if need be to the uttermost to attain its end.' 'We feel the beating of the Heart at the center of all things, and dimly we begin to understand how that heart cannot fail of its purpose—that the words of the prophet are true 'he shall see of the travail of his soul and shall be satisfied.'"

Dr. John R. Mott

Dr. Mott addressed a great assembly of students and others last Monday. The archbishop of York presided, and Dr. Mott gave, as only he can give, a survey of the world with the upsurging of youth in all lands. Dr. Mott speaks still as the same fearless optimist that he has always been. His hope is still in youth, though he has seen several generations of youth pass from college into the world, and though his hopes have not all been fulfilled, the nations and the churches of the world are not the same today as if John R. Mott had never called youth to the service of Christ. Some melancholy memories, however, came back to me in reading his words. Once in Albert Hall, perhaps sixteen years ago or thereabouts, he gave another picture of a world in movement. Among other hopeful instances he spoke of young Turkey and Persia and of the new hopes felt for Russia and China. No one could have foretold then the things which have come to pass, but it is good for a man like Dr. Mott to have a source of confidence which can not be taken from him by the failure of human forecasts. One striking thing he said at a luncheon. "What is the alternative to the Christian principle of the golden rule? The Ruhr across the breadth of the world."

Political

Our main thoughts have been on the threatened breach with Russia on the foreign side and at home on the alleged intention of the government to tamper with the habeas corpus act. There is a general distrust of the policy adopted towards Russia by Lord Curzon. And I notice that Mr. Samsay Macdonald has changed his plans for Whitsuntide in order to be at hand in London for emergencies. I doubt whether there is any great popular feeling which demands a breach with Russia either in trade or otherwise. There is certainly a strong resentment against any attempt to increase the powers of the executive in dealing with the inherited liberties of the subject. The highest authorities in the land have decided that the government acted illegally in deporting Art O'Brien to Ireland without trial. No one wishes to have the blood of the home secretary. But with the memories of D. O. R. A. fresh in our minds we are not ready to allow any modifications, however insignificant, in the legal rights of a man

arrested. Happily our law courts have put, not for the first time, a check upon the executive. To this the government will be wise to bow. If not happily the Whig in Lord Grey and others will rise against any tampering with the constitution in the matter of 'the legal rights of the individual citizen. . . . There have been rumors about the health of the prime minister. By the time these lines appear more will be known. I am inclined to think that the reports of the specialists in Paris may determine his early surrender of office. But who would take his place? The one man likely in the present government is Mr. Baldwin. But Lord Curzon has not reached yet the heights of his ambition, and it would be surprising if his claim were not heard. It would be a bad day for his party, if he succeeded. But perhaps the necessity may not arise. . . . The commission inquiring into the betting laws has been receiving the evidence of chief constables. No one can doubt from their evidence the widespread and almost unchecked course of this evil. One chief constable said that it wrought more evil than drink.

EDWARD SHILLITO.

THE SUNDAY SCHOOL

What Makes a Person Great?

SOMETIMES I wonder if we fear perfection! With the Greeks we admire a perfect body, however little we do to possess such bodies ourselves. Why should we not admire a perfect soul? There are so few saints because so few aim at sainthood! Do we love perfect music? Do we care for perfect landscapes? Do not a perfect house and garden appeal to us? Holiness is only wholeness, why not strive to be blamelessly entire? In the British Museum one sees the famous Elgin marbles, brought from the facade of the Parthenon. What impresses one? The broken fragments; little or nothing complete. Here an arm is gone, there a head is missing, a torso here, a battered fragment there, nothing perfect. Why not try to have perfection? Why be so easily content with broken parts?

There are three measures of greatness.

(1) *A man is great when his objective is noble.* The most important thing about you is your destination. It is better to fail in a big thing than win in a small enterprise. The question that gives us pause is this, "Suppose I get what I am after—what then?" David Starr Jordan once said: "The world is always willing to step aside and allow the man to pass who

* June 24. Quarterly review lesson.

A NEW BOOK OF FRESH INSIGHTS

The Understanding of Religion

By EDWIN TENNEY BREWSTER

THE author of this book, just from the press, is instructor in astronomy and geology in Phillips Andover Academy. As a scientist and layman, he here undertakes to set in order his thoughts on religion. They are very pertinent thoughts, expressed in a style unusual in either scientific or religious writing. Perhaps the least accurate statement in the book is the author's confession (or is it a boast?) that he knows nothing whatever about theology. The book is characterized by freshness of insight and frankness of statement.

Price of book, \$1.50, plus 10 cents postage.

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508 South Dearborn Street, Chicago

knows where he is going." When the "Twentieth Century Limited" dashes out of the New York Grand Central station headed for Chicago, every little switch engine, every hesitating accommodation train, every slow-moving freight train gets out of the way and lets the important train thunder through. Put your head down on State street and plow ahead and people will just naturally make way for you, if you look like anything! Yes, the world will do more than let you pass; if you know where you are going, the world will follow you. So eager is the world for leadership that it will even follow a freak if he steams ahead hard enough. If you can see clearly a great objective and can bravely set out for that, you will have followers. How we need leaders in church and state! Church unity is just ahead if only some brave, true, unselfish soul could lead the way. Sick of politicians, we long for statesmen who see and show us the path of peace. You cannot be great with a petty objective. What do you want? Can you be satisfied with bread alone? If you can, then eat, die and be forgotten. Where are you going? "Pilgrim's Progress" will always be read, next to the Bible, for it tells the story of a man who set out for heaven and who waded through swamps and fought with lions to get there. Dr. Judson described the Christian life as "the tranquil pursuit of a heavenly aim." I am not sure about the tranquility, I have not seen much of that, but I am sure it is the persistent pursuit of a heavenly aim. No, it is not so much how far you have climbed as whither you are headed.

(2) *A man is measured by the quality and quantity of his production.* By this test many who seem first will be last. We are all on commission—we are paid by what we sell. The parasite is less than nothing. The measure of Angelo is the dome of St. Peters; the measure of Raphael is the Sistine Madonna; the measure of Beethoven is his symphony; the measure of Shakespeare is Macbeth; the measure of the Duke of Wellington is Waterloo; the measure of Lincoln is a united country; the measure of Jesus is a Christian society, a blessed community. What

is your measure—what have you produced? What are you likely to produce? Monica gave us Augustine. The rectory gave us the Wesleys. Hiram college gave us Garfield. You must measure every person and every institution by its product.

We judge land by the amount of corn, cotton, oranges or apples it can produce. The only disgrace is to produce nothing. There is no glory in a white collar. It is better to be a good seaman than a poor senator, a good miner than a poor merchant, a good plowman than a poor preacher. We kill hens when they do not lay eggs, we butcher cows when they do not give milk, we dismiss salesmen if they do not sell goods; production is the test. Spiritual things are worth more than material things as diamonds exceed pebbles in value. Your greatness is indicated by what your life produces.

(3) *A man is measured by the associates he loves.* Nero, although an emperor, liked nothing better than to disguise himself and spend the night in revelry in the slums of Rome. Millet came to Paris and lived with the masters in the Louvre. The great souls of the world have often associated in small groups: as the Weimar circle in Germany with Goethe, Schiller and Herder; like the men of the Academy in Greece; like the Concord group in this country; like Jesus and his disciples. Wesley had the "Holy Club" at Oxford. The "Haystack meeting" at Williams college is famous. Great movements sweep out of upper rooms and consecrated clubs. Spenser's prayer group brought life into Germany. Are you a part of a noble group? Have you attracted a set of high-minded souls about you, or are you a member of a contemptible outfit? That is a good question. Surrounded by little men you are yourself a small proposition. A strong man is never the victim of his environment, a strong man changes his environment. Napoleon used to say: "A great general can mold any kind of men into a conquering army." Great souls may spring up anywhere. Lincoln was a small town man, Jesus came from Nazareth. Take courage and live nobly. Seek perfection.

JOHN R. EWERS.

CORRESPONDENCE

Foreign Missions and National Consciouness

EDITOR THE CHRISTIAN CENTURY:

SIR: Concerning the article in your issue of May 3, entitled "Foreign Missions and National Consciouness" I would offer the following comments for the consideration of your readers:

1. Everybody will agree with the writer's emphasis upon the wisdom and necessity of turning over administrative functions on the mission field to the native leaders as soon as possible. The only question is that of the proper time, no light question in the minds of either missionaries or leaders in the church. One questions very much the truth of the implication that missionary boards have been ruthlessly aggressive in their schemes of conquest, for it seems to some of us that no one question has been more threshed out between foreign and native workers than this same one of their mutual relations. Both parties are interested in conquest only as it is for Christ and not for either the native or his missionary associate, and the differences that have arisen have been the result of much mutual discussion and prayer. Let us give credit for the highest motives on both sides. No doubt mistakes have been made but "to err is human."

2. One cannot help regretting that there is so little recognition in the article of the forward steps already taken in the direction of the writer's cherished desire. One keen clergyman of Boston on reading the article remarked "Where has that man been during the past twenty-five years? Has he been asleep?" Take for example the American Board. In India, China, and Japan, it has worked consistently in consultation with church leaders to place the burden of administrative responsibility upon the shoulders of

the latter, and in Japan there is not a single missionary who has a word to say in the administration of evangelistic work except at the invitation of the Kumiai (Congregational) church. That invitation has been most cordially extended and accepted. Again we must not forget the administration on at least a fifty-fifty basis that obtains in the Baptist, German Reformed, and United Brethren denominations, nor the discussion at present going on in the Presbyterian mission and churches in regard to closer cooperation, favoring increasing native leadership, nor again the recently reported movement on the part of the American Episcopal mission to withdraw the present American bishops in favor of those to be chosen by the native brethren. I trust that no reader will infer from Mr. Jorgensen's finely written article that our mission boards have been antagonistic to the assumption of leadership on the part of the native church, for the facts point otherwise.

3. There is another inference that must be guarded against, namely that the adoption of the new (?) program necessarily means an immediate reduction in the missionary force. Ultimately the force is bound to be reduced, but the signs are in the opposite direction at present. The putting of entire or almost entire administrative responsibility upon the church tends to make the latter eager to welcome foreign associates. In this respect the Kumiai body is a conspicuous example. The whole Christian body in a country like Japan is realizing increasingly the magnitude of the task involved in the Christianizing of sixty million up-to-date (in many respects) people, and with mutual relations properly adjusted missionaries will be called for in considerable numbers for some time to come; so let not the luke-warm supporters of foreign missions be in too much of a hurry to heave a sigh of relief because their burden has fallen from them. Let

them revive their enthusiasm now that the work is well entered upon the stage which has ever been prayed for by all who are longing for the coming of the kingdom in its fullness.

Let me add that Mr. Jorgensen and I have been shoulder to shoulder in many a discussion, that we are warm friends, and that the above expresses merely a slight difference in perspective. Auburndale, Mass. HILTON PEDLEY.

Armies Versus Policemen

EDITOR THE CHRISTIAN CENTURY:

SIR: Your exposure, in your issue of May 24, of the fallacy based on the supposed analogy of police to armies and navies is clear and forceful. I hope that editorial will be quoted far and wide. In further consideration of so important a subject I submit the following:

1. The true analogue of the nation is not an individual but a municipality. Municipalities dwell side by side without fear of one another and without any preparation for defense from one another.

2. Policemen are concerned—in their coercive functioning—only with criminals. No well-behaved citizen has anything to fear from the police. Armies, on the contrary, recognize no difference between good men and criminals. In war the armies on both sides are composed of average upright citizens, choice youth, honest working men, sturdy farmer lads. The two sides are equally sincere in their belief that they are doing their duty. They differ only in the colors of the flags they were born under and the mixture of lies with which their respective governments have deluded them to believe it their duty to kill their fellowmen.

3. Policing is concerned with individuals, war with great collectivities. Coercion is properly applicable to individuals. An individual has a physical body that can be restrained. Not so with a nation composed of millions of men, women and children. It has no body that can be jailed, no neck that can be stretched with a cord. And a whole nation cannot deserve punishment. The vast majority of the population cannot justly be blamed for the wrong-doing of the few individuals that constitute the government. Said Burke: "I do not know how to draw up an indictment against a whole people." War makes no discrimination between the innocent and the guilty but involves all in a common calamity.

This principle is recognized in our Constitution in that it makes no provision for the coercion of a state by the general government, but individuals within the states may be coerced. Senator Borah refers to this in his resolution for the outlawry of war: "In our constitutional convention of 1787 it was successfully contended by Madison and Hamilton that the use of force when applied to people collectively, that is, to states or nations, was unsound in principle."

4. So wide apart are the functions of policemen and of soldiers that training for the one unfits for effectiveness in the other. Said General Leonard Wood: "The business of the policeman is to control. The business of the soldier is to kill." Soldiers are sometimes given police duties, but the effect is to "lower their morale."

5. Because of the difference in the functions it is of questionable wisdom to speak of the day when "rival armies and

navies must dwindle into a small, international police force under collective control." Soldiers may become policemen, but only by ceasing to be soldiers. Armies and navies function as such only in fighting other armies and navies. Therefore the fate of armies and navies is not to "dwindle into" something else, but to disappear, to get off the earth. A rational human world has no place for armies and navies. But there may be need of policemen representing an international authority, and having the right, perhaps, to disregard boundary lines of nations in the pursuit of criminals.

HENRY W. PINKHAM,

Secretary, The Association to Abolish War.

Brookline, Mass.

An Appreciation

EDITOR THE CHRISTIAN CENTURY:

SIR: I wish to express my very great pleasure with The Christian Century. You are free from superficiality and in the face of popular prejudice get down to the rock-bottom of things. You will probably be abused for your editorial on Russia and Religion, but that is the finest example of real breadth and insight that I have seen for some time. We need, O so badly, your wisdom—and your nerve. Good luck to you.

St. Paul's Rectory,
Natick, Mass.

ELBERT B. HOLMES.

The Two Best Books on Sex Men, Women and God

By A. HERBERT GRAY

A discussion of sex questions from a Christian point of view, with an appendix on "Some of the Physiological Facts." Dr. Gray has had unique opportunities for studying this subject by his experiences with the army and among young men and women throughout the country. He writes with great understanding and sympathy. Contents: Knowing the Facts; Comradeship; Love; Falling in Love and Getting Engaged; Our Moral Standards; A Man's Struggle; Prostitution, a Chapter for Men; A Girl's Early Days; Involuntary Celibacy; The Art of Being Married; Unhappy Marriages; The Influence of Social Conditions; Forgetting the Things Which Are Behind. (Price, \$1.50).

Sex and Common Sense

By A. MAUDE ROYDEN

Prof. J. Arthur Thomson, author of "The Outline of Science," says of this book: "It is notably difficult to speak wisely about sex, and the better counsel is oftenest silence, but Miss Royden's book is the exception that proves the rule. She has spoken because the situation demanded it—because she had to; and she has spoken with wisdom and without fear. . . . There is no pessimism nor optimism in these pages, only courageous and tolerant meliorism. . . . What is most striking throughout the book is the continual insistence on the difference between outward and inward morality. (\$2.50).

Add 12 cents postage for each book.

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BOOKS Any book in print may be secured from The Christian Century Press, 508 S. Dearborn Street, Chicago.

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Dr. Fosdick Resigns Pastorate

The general assembly of the Presbyterian church ordered an investigation by New York presbytery into the teaching of First Presbyterian church of that city. This action was directed at the ministry of Dr. Harry Emerson Fosdick, who is acting as stated supply, but whose period of supply would probably continue indefinitely unless outside interference should prevent. Dr. Fosdick desiring to relieve the church of embarrassment offered his resignation. The church emphatically rejected this proposal. New York presbytery is sympathetic with Dr. Fosdick and with First church in desiring his continuance as stated supply.

Auto and Radio Assist in Bible Work

The colporteurs of the American Bible Society are on the firing line, coming face to face with the most needy elements of national groups in all parts of the world. These colporteurs are very ingenious in their methods of securing a hearing. They are now experimenting with the method of installing loud-speaking radios on their autos. The total receipts of this aggressive society the past year were \$1,142,729.56. Of this there came from living donors, including churches, individuals and auxiliaries, a total of \$397,312.90.

Difference in Viewpoint on Movie Censorship

In the ranks of the evangelicals there is a difference of viewpoint on the matter of national movie censorship. The Federal Council of Churches, through a sub-committee, last year declined to go on record in favor of such a measure. On the other hand, the Lord's Day alliance is pushing very hard for such a measure. Certain religious denominations, including the Presbyterians, Methodists and Episcopalians, are now on record in favor of such legislation. The strength of the evangelical demand for federal regulation of movies will depend in large measure upon the character of the films that are put out from now on, and in some measure upon the zeal shown by exhibitors in securing the repeal of the Sunday laws of the nation.

Y. M. C. A. Leaders Will Discuss Student Program

A commission of the student Young Men's Christian Association will meet at Estes Park, Colo., July 11-15. This commission is charged with a restudy of the whole program of the association with students. Subcommittees have been appointed to bring in reports on the following sub-topics: "How best adapt the student Christian Association movement to the changing conditions of the educational field?" "What are the distinctive principles of the student Christian Association movement, and what relations with other religious agencies should be maintained?"

"A study of the origin, sources of vitality, and work of other intercollegiate movements," "How efficient is the present student movement, and how best can it adequately occupy its field?" "How to deal with the financial aspects of advance program?" "What student association questions should come before the constitutional convention?" "How to develop church consciousness?" "How can the student association meet its responsibility in life-work preparation and decision?" "Relation of student life and the outside world," "What are the dominant influences bearing on the personal religious faith of college students?"

Promotional Agencies Set Forth Principles

The representatives of twenty denominations recently met in Baltimore at the call of the Federal Council of Churches. At this meeting there was striking agreement as to plans and methods of the denominations. It was the opinion of the financial leaders that greater stress must be laid on the religious motives of giving. The following is the text of one of the resolutions: "That the constant objectives of all forward and promotional work is to develop and strengthen the whole normal work of the individual

church by the large enlistment of life and possessions for the service of the kingdom of God. The success of all such efforts depends upon the voluntary response made by the individual churches to the suggested programs and methods, offered not with any coercive authority by official groups, but as the best experience gathered from the church at large and to be adapted to conditions of wide variation."

Bishop Speaks a Good Word for Obregon

The oil interests of the United States continue to have a large voice in the governmental attitude of the United States toward the present government of Mexico. How religious leaders view the situation there after living in that country is of large importance to the citizenship of the United States. Bishop Wilbur P. Thirkield of Mexico City made an address recently, in which he said: "Few modern rulers have had to battle against as great odds as has Obregon, and the placing of Mexico among the stable and progressive nations of the world stamps him as a man of remarkable ability. During his regime not only has he put down the banditry which followed ten years of revolution and paci-

Southern Baptists Condemn Mob Violence

AMONG the resolutions passed by the Southern Baptist convention recently held at Kansas City is one designed to do much good in crystallizing the sentiment of the south against the practice of mob violence. The following resolution, enthusiastically approved at that meeting, leaves nothing to be desired in the adequacy of its recommendations: "This convention has repeatedly gone on record as unalterably opposed to all sorts of mob violence and mob rule. Perhaps the most vicious and the most dangerous form of lawlessness in our present day is found in the activity and violence of mobs. We both pity and condemn bolshevism in Russia, and rightly so, while we have occurrences in our own fair land which would chill our blood with horror if they happened in Russia or in any other land, however benighted or wanting in the essentials of orderly government. Mob violence defies all law, despises every principle and function of government and tramples into the dust every human right. Mob violence in the south in its beginning most often occurred against individuals of the Negro race for attacks upon the sanctity of womanhood. Like all cancerous evils, it has spread. It is now practiced even for slight offences against the white race as well as the Negro race. But if the evil had remained or should be confined to the realm in which it began, it is not

to be tolerated by Christians or by other intelligent patriotic citizens. In the recent months, mob violence has become active and menacing perhaps more than at any time previous, certainly for years. As if to make their crime all the more cowardly and diabolical, in many cases the mobs have concealed their identity and increased the difficulty of apprehending and punishing their numbers by wearing masks. It goes without saying that no true, intelligent, patriotic American can or will give his support or approval to mob violence whether the mob be masked or unmasked, much less can our Baptist people do so doing."

The churches are also asked to protect themselves against the evils of the modern dance. The resolution covering dancing is as follows:

"The ever-present and ever-insolent dance evil continues. The latest form of nauseating excess to which this destroyer of the modesty and morals of manhood and womanhood has gone is the disgusting exhibitions popularly known as 'marathon dances.' Such exhibitions serve to show in a new light the incurable evil of an indulgence which in its very nature is fleshly and sinful. Our pastors ought everywhere to speak in the most emphatic terms concerning such evils and our churches ought somehow to protect themselves against the spirit of worldliness and positive harm inherent in the modern dance in all its forms."

fied the country, but he has also reduced the army by many thousands, wages have increased, the peons are at work, taxes have been lessened, the national debt been reduced, and currency placed on a gold basis."

World Conference Opposed by High Church Party

The Living Church, organ of the more advanced churchmanship of the Protestant Episcopal church, has recently expressed itself adversely with regard to the approaching world conference on faith and order. The reason for its change of front is thought to be the fact that the commission leaders among the Episcopalians have sought to have the denomination take its place in the Federal Council of Churches, since an appeal for unity does not come with power from a denomination that refuses fellowship in practical enterprises like that of the Federal Council. The adverse judgment, as published in the Living Church, includes the following condemnatory words: "The world conference movement began as a distinctly spiritual movement. Its leaders seemed to recognize that there is no power that can reproduce the visible unity of the church except the power of the Holy Spirit. Just as long as they continued in that power, they carried us all with them. But they could not wait."

Disciples Promote Bible Reading Campaign

The Disciples of Christ have recently been engaged in a quiet but effective campaign in behalf of Bible study. Pledges have been taken from men and women to carry the New Testament and to read it every day. The ministers have preached special sermons on the themes of Bible study which have added to the general interest. Rev. Jesse Bader of the department of evangelism has been in charge of the campaign.

Southern Methodism Has Dissenting Organ

Practically all the important church newspapers, north and south, of the two Methodisms, are organs of the church supported from public funds. This means that violent protest against ways of doing things must create its own press. A recent news note in this department reported the publication of a sheet in California attacking the institution of district superintendency. There is also a sheet published in West Virginia "every once and occasionally," edited by Rev. Orman T. Headley, which calls upon the lay forces of the church to reform Southern Methodism. This issue declares that Mr. Headley is threatened with trial and deposition from the ministry on account of his publication. He asserts that Southern Methodist bishops try "to take the standing practically of an English nobleman, and consider themselves on a par with federal judges, congressmen and governors of states." He charges that "church boards, bishops and presiding elders constitute an autocracy in the church which is crushing the intellectual life and freedom of the pastors." He com-

plains that the great emphasis on financial drives is crushing the spiritual life out of the churches. Among his demands is that the district office of presiding elder shall be abolished in his denomination, and something substituted which is more economical and democratic.

Baptist Chapel Automobile Will Reach Mexicans

The Mexican immigrant is now coming in large numbers to meet the ever increasing labor demands of the United States. The American Baptist publication society and the Baptist home missionary society have united in support of a chapel car which will operate throughout the southwest. The car is mounted on a truck chassis, and has been placed in charge of Rev. Pablo J. Villaneuva, of Phoenix, Ariz. Mr. Villaneuva is a Mexican and has been a very successful worker among his countrymen. The

chapel car carries the necessary paraphernalia for religious service, and provides the worker with a home. The Baptists have already had considerable success in their work with Mexican immigrants.

How One Secretary Feels About the Preacher Problem

In the Christian Banner, Disciples state mission organ for Michigan edited by Rev. J. Frank Green, is an article that goes counter to many of the accepted ideas with regard to ministerial supply. This secretary also defines an attitude toward ministers who have at any time in their lives abandoned the parish ministry. He says: "We have a lengthy list of preachers who desire employment. Many of those who went out a few years ago into war work, Y. M. C. A. work, Near East Relief and other lines of service, demanding public speakers, are

Methodists Issue "Fourteen Points" on Rural Life

ONE of the most constructive documents ever emanating from the leaders of the Methodist Episcopal church has just come from the offices of the committee on conservation and advance. A committee on rural life headed by Bishop E. L. Waldorf, and composed of five bishops and five leaders of rural life, has made a careful study of present rural conditions as they affect the life of the church. The Methodist church has a very large rural population and it has more first-hand contacts with agriculture than with metropolitan industries. This is true of other denominations as well, but never before has a denomination so completely acknowledged its social responsibility to the rural population of America.

The following are the fourteen points:

1. That the church should co-operate with other agencies in developing economic welfare of the farmer.
2. That the Federal Council of Churches should organize a committee to cooperate with other agencies in the solution of national problems affecting rural life generally, such as the tenancy problem and the transient labor situation.
3. That the church should encourage the cooperative movement among farmers as in harmony with the highest ideals of Christian brotherhood.
4. That the health program of the church should be expanded to include public health nursing service for rural people.
5. That the natural resources of the soil should be conserved as a racial patrimony.
6. That the church should provide building and equipment for the social and recreational welfare of our young people, and should carry on a program designed to Christianize all of life.
7. That local churches rendering community service should have larger de-

nominational affiliations. The independent community church has not been justified by experience.

8. The renewal of religious worship in the home is urged as fundamental in a Christian civilization.

9. That interdenominational adjustments be made to eliminate duplications of religious effort and to assure to every rural family definite pastoral care.

10. Shift of leading rural pastors to urban centers is deplored. As a remedy for the discrepancy between urban and rural pastorates the church should (a) assist in increasing the economic resources of the parish; (b) enlarge the geographical area of the parish, and provide transportation maintenance; (c) increase the scope of pastoral service.

11. The policy of establishing directorships of rural extension service in connection with Methodist educational institutions is approved and it is recommended that special courses on rural church and community life be established in connection with Wesley foundations at agricultural colleges.

12. That the program of religious education, including Sunday schools, vacation Bible schools and week-day religious instruction under trained leadership be extended to include the weakest, most distant country church.

13. That the "enlarged parish plan," which includes the joining of several small churches geographically related with some larger central church and the carrying on of a unified program with adequate assistance be considered a solution to the rural church problems in many communities.

14. The county plan of organization of all religious forces is recommended. A central county council of religion supported from the budgets of co-operating churches is recommended as more efficient than several independent specialized religious agencies privately supported.

eagerly looking for suitable fields for ministerial work. The churches are not particularly interested in those who have been dabbling in this semi-religious service. The churches say they prefer a man who has stood by the church through 'thick and thin' even though they haven't had so much 'experience' as those who have been out on exploring expeditions. Now, among those who went out were many good men and doubtless the work they accepted, at the time, looked larger than the settled ministry. But somehow, the churches feel that their call to outside work was accompanied by a very large salary increase and in fact most of them in writing this office state that in going back into the regular ministry they make a large financial sacrifice. It is going to be difficult to locate, to advantage, a lot of these men. The scarcity of preachers, so much stressed by our educators, in reality does not exist."

City Mission Secretaries Are Organized

Considerable publicity has been given the organization of city workers of the Methodist Episcopal church. It is not so commonly known that the Presbyterians also have an organization known as "The city church extension council of the Presbyterian church." The second annual meeting of this organization was held just before general assembly this year in Roberts Park M. E. church of Indianapolis. Among the addresses given was one by Rev. Arthur H. Armstrong on the theme "Comity and Cooperation in the Cities."

Chicago Ministry Pageants Will be Reproduced

The missionary pageants given in Chicago May 14-18 during world kindred week were a great success, and already other communities are making request for permission to reproduce these pageants. Not only will this permission be granted; the organization in Chicago will rent the costumes used to other communities at a reasonable figure. The various young people's organizations of the city participated in the pageant.

Finds a Motion Picture Machine Helps

First Community Church of Columbus, O., has been showing a movie film every Saturday evening during the past two years. A nominal admission of fifteen cents has been charged. It has not been the idea to commercialize the project, but rather to conceive it as a piece of community service. This innovation was not accomplished without some objection, but the recent annual of the congregation argues the question after this fashion: "Should we have movies in the church? Many would say 'No,' but some said the same thing when the first organ was introduced in the church. But the organ stayed, and the organ enriched public worship. The fact is that any power that can hold so many people as the movies do is a power that the church cannot afford to ignore. Nor will the church ignore this power, now that

we know that eighty-five per cent of our education comes through the eye rather than the ear. There is a great educational value here, and as time goes on, the church will make use of it to teach religious truths."

Indian Dances Not Stopped But Regulated

The secular press has been carrying a story that Indian dances were to be stopped. Much ink has been wasted in protests against this alleged step. It is now denied authoritatively that Commissioner Charles H. Burke ever issued any order on the question of the Indian dances at all. All of the workers among Indians recognize that there are certain evils in native customs that need to be corrected. Changes will be wrought largely by moral suasion. There is no disposition to abolish forms of folk dancing not harmful to the participants. In his efforts, Commissioner Burke is being supported by such organizations as the Indian Rights Association, the Philadelphia Indian Aid Association, the Home Missions Council, the Council of Women for Home Missions, and the Bureau of Catholic Indian Missions. The commissioner is carrying suggestions that have been made to him by a number of the missionaries of the evangelical denominations in days gone by.

Tractarian Campaign Against Mormons Renewed

The home missions council has re-

printed an old pamphlet entitled, "Ten reasons why Christians cannot fellowship the Mormon church." Orders for this tract come in from all parts of the world. The tract was published for the first time twenty-six years ago. The reply to the tract by Elder Roberts is printed with it. The Episcopal church has issued a pamphlet called "Joseph Smith as a translator." An effort is being made to publish an anti-Mormon literature which will carry information without being scurrilous.

Protestants Will be Received by Royalty

The Protestant Pilgrimage to Europe next year has aroused considerable interest in Europe. Queen Wilhelmina will receive the party at her royal palace. King Albert of Belgium will give a reception to the America visitors. President Millerand of France will receive at Versailles. Dr. John Baer Stoudt, executive secretary of the Huguenot-Walloon New Netherland Tercentenary Commission, appointed by the Federal Council of Churches to formulate plans for the celebration of the three-hundredth anniversary of the settlement of the middle Atlantic states by the Dutch West India Company in 1624, stated today that the tour besides visits to shrines of Protestantism in France, Italy, Germany, Belgium, Holland, and England would include the American battlefields and that memorial services would be held at the American cemeteries in France.

The Congregational Training School For Women *trains for leadership*

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The Reformation in Russia

(Continued from page 745)

The scene in the hall of the Moscow Academy when the Methodist representatives took final leave of the council was full of inspiration, for in the exchange of greeting and the manifestations of friendship between two great churches the future attainment of world-wide Christian unity was for the moment vividly forecast. After Chairman Peter had voiced the gratitude of the Russian church for the good will and practical assistance of American Christianity and Bishop Blake had responded with words of farewell, spontaneously the whole body of delegates arose and repeated three times the ancient chant of the centuries *Mnogye Leto* ("Many Ages"). This expression of friendship and respect formerly was used whenever the czar appeared as part of the national anthem and constitutes a pledge of everlasting fellowship and union. After the chant, the metropolitans, archbishops, bishops and other officers on the platform said "good-bye," accompanying the words with the holy kiss. It was an occasion never to be forgotten, and marked the cementing of what is hoped may prove to be a lasting fellowship between the great eastern Orthodox church of Russia and western Protestantism in America.

BONA FIDE COUNCIL

When Bishop John L. Nuelsen made his report on Russia at the meeting of the Board of Foreign Missions last November and later discussed its modern religious awakening before the Boston Social Union there were many critics who felt that he had been deceived and that the Muscovite reform movement was simply a delusion—another piece of bolshevistic fraud. Time and new facts have amply vindicated the bishop's judgment. He was not wrong. The efforts to reorganize the ancient Greek church in Russia are bona fide and are not being engineered by the soviet government for the purpose of destroying all religion through a process of division. In substantiating the bishop's opinion a number of pertinent facts have high confirmatory value.

1. The council of 1923 was constituted exactly as that of 1917 except that provision was made for a slightly larger number of delegates. Both laymen and priests were eligible and the elections were carried out through parish, district and diocese in regular order without any evidence whatever of coercion.

2. We were present at the meeting of the Moscow diocese held in the patriarch's palace just previous to the opening of the council and witnessed the discussion over the Tikhon issue. There was every appearance of freedom both in utterance of opinion and in action.

3. The proposal to hold the council of 1923 was endorsed by Tikhon himself.

4. It was also endorsed by Luov, the procurator of the church under the Kerensky regime.

5. The delegates to the council repre-

sented every section of Russia, including Siberia, the Ural, Black Sea and Ukraine regions, the far north and all the great cities.

6. The leaders of the council were the outstanding ecclesiastical representatives of Russia. Among them were Metropolitan Antonin, head of the church in Moscow; Metropolitan Tikhon, head of the church in Kiev; Metropolitan Peter, head of the church in Siberia, and Vedensky, the strongest leader in Petrograd. Besides these, theological academy presidents and professors and some of the most eminent laymen in all Russia were members of the council.

ALL FACTIONS REPRESENTED

7. All factions were represented in the council and finally united in a working agreement. The "Living Church," led by Krasnitsky, controlled a good-sized delegation; the Vedensky followers, clamoring particularly for revision of theological doctrines, were strongly in evidence. Antonin showed some strength favoring a reform not overly progressive in its nature; nor were the reactionaries absent, for the Tikhon adherents made themselves heard again and again in the diocesan conference and in the council; there were also some Tolstoians among the delegates. For the new administrative committee ten members were chosen from the Living church group, six from the Apostolic group, and two from the followers of Antonin.

8. The election of Peter to the chairmanship of the council, a position of more importance and influence than a similar office in America, came as a surprise. Krasnitsky, located at the capital and the leading spirit in the "Living Church" was looked upon before the election as the one man most likely to win the leadership. Instead the chairman selected came from far-away Siberia, thousands of miles distant from the seat of the soviet government.

9. A study of the council's action must reveal to any fair-minded man a sincere attempt on its part to further in the church spirituality, intelligence and a program of practical social service. The reforms adopted are not such as would be dictated by a government seeking to destroy all religion.

10. We had opportunity again and again in personal conferences with Chicherin, the soviet minister of foreign affairs, and other leaders to inquire as to the attitude of the government toward religion. We were assured in every instance that the constitutional provision granting religious freedom was in full force and that there would be no opposition whatever to the worship of God except where it was used as a cover for counter-revolutionary efforts.

11. The council's attitude toward the government was in general one of loyalty, but decided exception was taken to the atheism of the soviet leaders. If the actions of the council had been dictated by the government such criticism would not have been tolerated.

12. The leaders of the reform movements in the Russian church have been called "renewers" by a great American newspaper. It is true that a number of them had to suffer imprisonment and exile during the monarchist regime for denouncing the wickedness of autocracy, impurity in high places, injustice to the poor and other crimes and sins like those opposed in other days by the prophet Amos. But these heralds of a new day in the Orthodox church create in personal contacts the impression of sincerity and genuine Christian zeal. They have none of "renegade priests."

"TREMENDOUS ACCOMPLISHMENTS"

The council of 1923 will go down in history as one of the most remarkable ecclesiastical gatherings on record, for during its session epoch-making changes were wrought which are bound to affect for all time the religious life of approximately one-twelfth of the human race. And yet those few short weeks in May did not provide time enough for the consideration of many important issues vital to the future development of the awakened Russian church. In response to the request of certain religious leaders, that in addition to the decree granting religious freedom, definite legislation be enacted covering the rights and privileges of the church, the soviet government had replied asking the council to draft such a set of laws for presentation to the All-Russian executive committee, promising to give the matter sympathetic consideration. The careful preparation of this suggested legislation had to be postponed for lack of time. Likewise there was no opportunity for formulating a restatement of the theological position of the church and for the revision of doctrines so much desired by the Vedensky groups. Liturgical and ritualistic modifications also had to wait. Nor were there days enough in which to undertake even that momentous task—the reshaping of the fundamental constitution of the church. The council, however, did purge itself of the counter-revolutionary elements within ranks, repudiated the old time-serving ideas of religion, denounced superstitions, put itself definitely on the side of Christ and the work of his kingdom, and stretched out its hands to western Protestantism—tremendous accomplishments! An adjourned session of the council will be held this fall, when it is hoped that the "unfinished business" may be completed and the Russian reformation firmly established.

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Methodists Lose Heavily on Centenary Fund Collections

The big national drives for millions that have been put on by the various denominations have brought an abundance of grief in their wake. The Baptists believe that the failure of people to pay on the big national fund has hurt receipts that come through regular channels. In some denominations contracts were en-

tered into on the basis of pledges, and then payment of the pledges was defaulted. The denominations are in trouble in direct ratio to the size of their widely advertised funds. According to Dr. R. J. Wade, general secretary of the Methodist Episcopal Centenary Fund, the falling off in receipts is so heavy as to seriously endanger the usefulness of that fund. In his recent report Dr. Wade says: "Centenary receipts are below last year's low-water mark. If the present rate of decline (18.6 per cent) continues until October 1 the benevolent income of the Methodist Episcopal church will

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then be \$1,800,000 less than during the first 11 months of last year. That means a loss equal to 40 per cent of the whole amount expended last year by the Board of Home Missions and Church Extension, or a shortage equal to the amount that will be sent this year to China, Japan, Korea, India and Burma, which is \$1,793,577."

Congregationalists Have Their Greatest Year

Advance figures from Congregational official records indicate that the 1922 membership growth was 19,575, which is the largest growth ever made by the denomination. These seven states in the order named are Congregationalist strongholds: Massachusetts, Connecticut, New York, Illinois, Ohio, Iowa and Michigan. As is the case with most other bodies, gifts of Congregationalists to benevolence have grown rapidly since the war ended. For example, the 1922 gifts are \$1,258,000 larger than 1919, in a total of \$2,955,000 for 1922. That is, benevolences nearly doubled in the five years since Armistice day. The greatest percentage gain was made by Florida. Congregationalists used to hold national councils triennially, but now hold them every other year. The next one is to be held at Springfield, Mass., in October, and President Harding has been asked to be a speaker. The President has given a conditional acceptance.

Preacher Warns America That Indifference Prepares for World War

Rev. Dr. Arthur H. Carter, a leading religious thinker and preacher, recently spoke at Kansas City on the international situation. He gave his audience a warning of the serious results of America's indifference to the world situation in these terms: "The European situation is so interwoven with lack of confidence, distrust and lack of unity upon the part of the powers that it seems almost impossible at this time to see light in the matter at all or to achieve any result worth while to Europe at large. Europe is practically preparing for the next war, and I am positive that war, unless America and Great Britain combine their influences, is inevitable. One matter exercising the minds of European leaders of thought is the apparent policy of Germany in regard to Russia. Germany is apparently preparing, if she has not already done so, to dominate the ignorant hordes of Russia. If a combination actually takes place between the countries of Germany and Russia, the world outlook will be grave, indeed."

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